The EAST & The WEST

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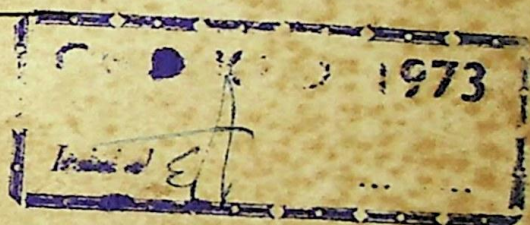
The East and The West

TITLES OF ARTICLES.

The East and The West

January 1912

SELF-HELP IN THE MISSION FIELD (KAFFRARIA).

The urgent need of a greater development of self-help and self-support in its Missions is now probably generally recognised throughout the Anglican Communion. Not only is it necessary for the extension of the work (that is obvious)—it is surely equally necessary for the formation of the Christian character. If our Lord has plainly taught us that " the labourer is worthy of his hire," as a distinct and emphatic principle which finds its place alike in the Mission of the Apostles and of the Seventy, and is accepted as a part of permanent procedure by St. Paul, however much he may himself have waived his right to act upon it, the modern missionary has no authority or permission to hold back from his converts any portion of that Gospel with which he has been entrusted. If he does so, from whatever motive, he and they alike must suffer. That English Church missionaries have, speaking generally, been remiss in the past in this respect, partly owing to the system of endowments in which they grew up " at home," partly owing to a natural feeling of shrinking from pressing what some might hold to be *personal* claims, would seem only to constitute an additional reason for

NOTE.—Readers of this Review are reminded that the Society for the Propagation of the Gospel in Foreign Parts, under whose auspices it is published, is not prepared to endorse the particular views expressed in the several articles or on any of the pages of the Review.

taking action now, when the duty is at last—however tardily—recognised.

And yet it is not an easy matter; that must candidly be acknowledged. Various questions at once arise. How is the duty of the support of the clergy and Church workers to be brought home to their flocks in the Mission field? Where an individual clearly neglects his duty, when he has been shown it, and has it in his power to discharge it, what kind of pressure is to be put on him? Is there any danger of seeming to sell the sacraments? And, if there is, how is it to be avoided? Where there is a mixed population, English as well as black or coloured, is it possible to escape race-legislation?

Methods will naturally differ largely according to circumstances. What is helpful in one case may actually be prejudicial in another. At the same time, even where a plan cannot be adopted in its entirety, some of its details may prove to be suggestive and valuable. It is with such a hope that it has seemed worth while to give some account of the system in vogue in the diocese of St. John's, Kaffraria; a diocese constituted in 1873, and having at the present moment a roll of some fifty-seven clergy, of whom twenty-five are Bantu and five Colonial (the latter including two archdeacons and a canon).

The present rule, which goes carefully and elaborately into details, has only been gradually evolved. As far back as 1886 Bishop Key, as Coadjutor-Bishop, "representing the chief pastor" of the diocese, issued two pastorals, in English and Kaffir, strongly urging on the "Churchmen of whatever race" the "duty of giving of their worldly sustenance to the support of their Church," and especially pressing the principle of giving the tithe to God. In 1891 the following resolution was passed by the Diocesan Finance Board: "Every native adult male baptized member of the Church shall pay 8*s*., and every native adult female baptized member of the Church 5*s*., annually, for local Church contributions." Some time between this date and 1902 (inclusive) the Diocesan Synod took the matter in hand, for in the Codified Acts and Resolutions of the Synods of St. John's, collated 1902, the following appears (Act ix., §1):

Any native Christian who shall have failed to pay his assessment money for a period of nine months shall be warned that, unless the deficiencies are made good within the next three months, he shall, at the expiration of that time, be suspended from Communions, always provided that due consideration be given to individual cases, and that all acts of discipline dealt with under the clause shall be reported to the Bishop or Archdeacon as Ordinary.

In 1908 the native conference of the diocese appointed a committee "to consider methods by which the native Christians may be enabled to support the Church more efficiently." This committee drew up a very careful and comprehensive report as under:

Your committee advises that the Bishop be respectfully asked to call upon every parish priest to adhere strictly to § 1 of Act ix.; though at the same time it recommends that a right of appeal on the part of the suspended person to the Bishop be substituted for a report to the Bishop or Archdeacon by the parish priest, if it be possible to make this change without infringing the general law of the Church.

Your committee recommends that at the Preparation Service before Communion, each intending communicant shall produce his or her ticket of membership, showing whether or no they are in good standing as regards the payment of the assessment money. That during each quarter one of the parochial clergy shall meet the preacher, churchwardens, and sidesmen of each station, and a list of defaulters shall be drawn up, posted, and published in church during Divine Service.

Your committee calls attenion to the D.F.B. resolution on p. 48 of the Acts (see above), but inasmuch as only adult baptised members of the church are mentioned in the resolution, your committee recommends that every baptised boy and girl, from the time he or she joins the Confirmation class, shall be called upon to pay 3*d.* a quarter if still at school, and 1*s.* a quarter if he has left school; and further that catechumens, from the date of their admission to the catechumenate, shall be called upon to pay at the rate of one half of the amount paid by the baptised.

Your committee recommends that the people be encouraged to bring to the preacher produce or stock, the value of which (when agreed upon between the parties) shall be reckoned as part of the salary of the preacher, and be credited to the donor on his assessment ticket.

With a view to meeting the salaries of the native clergy and the expenses connected with the Mission work of the parish, your committee recommends that giving meetings be held at the time of harvest and other suitable times, the exact date being duly notified beforehand; and as far as possible collections shall be made at the Sunday services in every station, and whenever the Holy Communion is celebrated.

Your committee is further of opinion that quarterly, or at least once a year, a financial statement showing the obligatory and voluntary receipts from each station, and also the manner in which such monies have been expended, should be drawn up and posted in each church or chapel in the parish, this statement further to be explained to the congregation at a meeting called for that purpose.

Your committee considers that it should be impressed upon all churchwardens that they hold a most responsible and honourable office in the Church, and further that as far as possible they should be entrusted with the collection of the various moneys, whether obligatory or voluntary, and should keep a strict account of all receipts and expenditure.

Further, your committee is of opinion that it will help forward the success of the scheme sketched in this report if such recommendations as are approved of by the conference be printed for distribution both in English and Kaffir.

This long and careful report of committee was thoroughly discussed, clause by clause, by the native conference, and carried unanimously.

From the native conference the report was brought before the Synod and adopted. Resolution 21 of the Synod of 1908 runs as follows: " *Native Christians' Contributions.* That the (subjoined) report of the committee appointed by the native conference to inquire into methods by which native Christians should better support the work of the Church be adopted, printed in English and Kaffir for distribution, and inserted in the Acts of the Synod."

In the Synod of 1911 the matter was again brought up, and the following resolution was carried: " No. 9, *Native Financial Support.* This Synod urges upon parish priests the loyal acceptance of the policy expressed in Resolution 21 of the Synod of 1908 with regard to native contributions."

It appears, then, that in the Diocese of St. John's there is a definite rule binding the native Church by which all catechumens, all Christian boys and girls who have joined the confirmation class, and all adult Christian men and women, pay so much a year (the amount depending on sex and status, as above) to Church funds, as a distinct due. If this due is not paid, then discipline is exercised. First of all, a list of defaulters[1] is posted and read out in

[1] It does not appear from the Resolution of Synod, who are reckoned as " defaulters "; but it is stated, in reply to inquiry, that the term is applied to those who are nine months in arrears.

church; at the same time warning is given to the defaulter that, at the expiration of a further three months, he will be suspended from Communion. Such suspension takes effect at the end of a year, if it seems necessary or advisable after consideration of the individual case, if no appeal is made to the Bishop. In the particular parish with which the present writer is best acquainted, it is provided that a defaulter should present his case *through the churchwardens* (themselves natives, like the defaulter), and the statement of these officers is accepted.

It will, no doubt, have been noticed that the ultimate discipline contemplated in the case of wilful, deliberate defaulters—suspension from Communion—can only touch those who are confirmed; and the reader will naturally ask what is done in other cases.

In the case of those who are in classes, either as catechumens or as candidates for Confirmation, a deliberate refusal to pay the Church due on the part of those who were perfectly well able to pay it would result in their removal from the class; but an experienced missionary, in answer to a question on the subject, states that he himself has never personally known of such a case. It is obvious, of course, that in matters of this kind slackness will be apparent in some places, and diligence and readiness in others—where a Mission is well staffed—so that out-stations can be visited every month, and the priest has leisure for *personal, pastoral ministrations* on his visit (a most important point), there is every hope of a strong spiritual life, which will show itself in promptness to support the Church as in other matters. The Mission on which the writer is staying at the present moment happens to be the best-staffed Mission in the whole diocese, having four resident priests at the central station; what is experienced in such a parish must not necessarily be taken as a sample of what will be found elsewhere, where a priest may be almost, if not quite, single-handed, as far as priestly help is concerned.

Baptised adults would practically always be communicants, as Confirmation would follow almost (often quite) immediately after baptism, and Confirmation invariably leads to Communion.

So much for the discipline which is to be exercised in case of necessity. We will now turn to consider the method of payment. In the central station, payments can be made at any time to one of the clergy, without difficulty. In the out-stations, payments are made on the occasion of the priest's visit, or else to the Church officers at any time. It would seem to be much desired that, if possible—as apparently wished by the native conference and the diocesan synod—the churchwardens should be considered the proper persons to receive these sums, in the first instance, although it would often be very difficult to insure this, as in many cases they would not be habituated to the handling of moneys, or the keeping of accounts. The sum paid is entered on a card, which belongs to and is retained by the payer, and the name of the person to whom payment is made is entered at the same time. In the one case where the writer has had the opportunity of seeing these cards, he finds that there are four of different colours (pink, green, blue, grey) issued for the assessment payments, the colour denoting status (baptised adults; boys and girls in the class who have left school; boys and girls in the class who are still at school; catechumens). The communicant's card, on the other hand, is a white one, and completely different from the cards given for the assessment payments. This distinction seems to be of real importance.

The chief objections which would be felt to the whole system are probably two: Can it be right to make the reception of Holy Communion dependent, in any degree or measure, whether directly or indirectly, on the payment of money? Is not the legislation on this subject a vicious instance of race-legislation?

The first objection has to do with the discipline which may have to be exercised in certain cases. And here two things are to be remembered. It is not in reality for the non-payment of money that a person would be suspended from Communion; it is, in fact, for the spiritual defects which that non-payment would symbolise. Moreover, recourse is had to discipline for the sake of that very soul on which the discipline is brought to bear. If it be the case that our Lord and His Church are so very closely and truly one that when Saul persecutes the Church he is told

by our Lord Himself that he is actually persecuting Him, must it not be said that anyone who deliberately (that is, with full knowledge of his duty, and having it in his power to discharge that duty) withholds his support from Christ's Church, withholds it from the Lord Himself? Can such an one be accepted as a "partaker of the Lord's Table"?

Again, we are bidden to be "subject to the higher powers." The words are surely not to be united to obedience to the civil authority. The principle involved is a far wider one than that. In the matter which is now before us there is a consensus of authority bidding us do a certain thing; Bishop, Diocesan Finance Board, Native Conference, and Diocesan Synod all have one voice, and all enjoin what is, in principle, only a carrying-out of an evangelical rule, given by our Lord Himself, and recognised by His Apostles. Can it be considered a little thing so to "resist the power"? Once more, what would be at the bottom of a deliberate refusal to pay this due? Would it not be selfishness or slothfulness? Then, what has the Prayer-book to say on the subject? "If any of you be . . . in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table." What is this in reality but the discipline of St. John's Diocese, put in another form, and couched in other words? Behind both lies that terribly solemn utterance, "For this cause many are weak and sickly among you, and many sleep."

Let us turn to the other difficulty. And here it must, of course, be at once acknowledged that we have an instance of race-legislation. Without attempting to discuss the wider question, whether such legislation cannot often be completely justified—at least as a temporary measure—by differences of civilisation, capacity, character, surroundings, inheritance, and the like, it would seem that, in the case before us, the fact that the legislation emanates quite as much from the native as from the white man at once acquits it of all insolence, ignorance, unfairness and prejudice. The natives know their own temptations, capabilities, and needs, the native Christian knows how best to adjust what he sees in himself to the righteous demands of the Church of Jesus Christ.

Still, the matter can hardly be left here. It would seem that here, as elsewhere, we are on the right track with the natives—for whom, as only now entering on what may be termed civilisation, it is comparatively easy to legislate—while yet we hesitate to admit, or fail to see, that the road on which we have put them is also the right road for us to travel ourselves. Compulsory labour, provided there be due safeguards, and labour be not restricted to one kind of manual work, is probably very salutary for the native; one would like to see it made equally compulsory for the white man. So with the rule of a Church due. When, as some twenty or thirty years ago, there were only two thousand Europeans in the whole diocese, the question was not a pressing one; now, however, that the numbers have risen, it is believed, to about seventeen thousand, it is obviously becoming more urgent. It is satisfactory to see that the Diocesan Synod itself recognises this. In the synod of 1911 the following resolutions were carried :

No. 6. *Reduction in Grants.*—That it be an instruction to the Diocesan Finance Board, in preparing the estimate for each ensuing year, to give to the parishes the required notice of a consequent reduction in the grants in aid of the stipends of European priests, so far as these grants are used for work among Europeans, due regard being always had to the special circumstances of each parish, as represented to the Board by the Church authorities.

" No. 10. *European Contributions.*" For our present purpose, the most important parts of a long resolution are what follows :

This Synod urges that more generous and regular contributions be given by all European Church members towards the sustentation and extension of the church and benevolent work. To this end it is recommended : (*a*) That the co-operative voluntary donations method of Church parochial finance be adopted, with such modifications as may be necessitated by local circumstances, in all parishes throughout the diocese.

This embodies, *inter alia*, " Pledged weekly contributions, payable quarterly, and identified by number only." This seems, at any rate, a step in the right direction. Some people might prefer to see a system more like that adopted with the native Church. On the other hand, it may be fairly urged that the temperament and idiosyncrasies of Bântu

and English are very widely different; that what is demanded by the national character in the one case may be quite alien to the national character, as it now is, in the other; and that, as the object of all our efforts and legislation is to help people to do their duty towards God, we must select with the utmost care the particular methods helpful in each particular case, even if the variety of action may seem, on other grounds, to be reprehensible.

Readers will wish to know how much is actually realised in the native Church of the diocese by this assessment system. The sum given in the statistics of 1910 amounts to £2,282. It is clear that, while the result is very far from being what it should be, yet there is a perceptible increase in the payments. The following are the figures for the parish in which the writer is staying at present: In 1900, £125 16*s.*; in 1910 (after the size of the parish had been very largely reduced by the formation of a new parish of Qumbu), £262 16*s.* 9*d.* This is much in excess of the amount raised in any other parish; the sum which comes next to it is £186. The total number of Church members (native) of *all ages*, belonging to the first-named parish in 1910, is 3,360; many of these would, of course, be quite small children. The communicants are 1,191; catechumens, 100; Confirmation candidates, 370. This gives 1,661 as the approximate number of those who would be liable for the assessment. The amount due in each individual case would depend, as already shown, on sex and ecclesiastical status. It would appear from the figures given here that the amount actually paid works out at rather over 3*s.* a head. This is very largely under what it should be, according to the rule; but it is probable that there is no other parish in the diocese with a better proportion. Other points which one desires to know are these: Are many excused from payment on the ground of poverty? Are there many defaulters who, as such—*i.e.* on that ground only—are suspended from Communion?

In the case of this parish, at the head station there are some five or six persons excused from payment; at the thirteen out-stations about which information is available, very few are excused. As regards discipline, at the head station, none are suspended from Communion solely on

account of non-payment of dues; at these thirteen out-stations the priest, who visits them regularly, speaking from memory and without his books to refer to, was of opinion that from twenty to thirty persons were suspended for non-payment. These facts and figures, meagre as they necessarily are, may be taken as some indication of the way in which the diocesan rule is observed.

The money realised by the assessment is put to the stipends of native preachers and catechists, and, if there is sufficient, also to the stipends of native clergy.

Besides this fixed due, other contributions are made by natives for Church purposes, which sometimes reach a considerable amount: collections in church (usually small), harvest and other thanksgiving offerings (in this parish last year they realised £58 7*s*. 2*d*.), and gifts towards the building of churches and schools (often very large). The natives, it should be noted, have also their civil taxes to pay: the hut tax (10*s*. for every wife) and the "Bunga" or council tax (10*s*. paid by every man, whether married or single). Although this article was intended to deal mainly with the Anglican Missions in Kaffraria, it was felt that such usefulness as it might possess would be greatly increased if some information could be given as to the way in which other Christian bodies, working in the same territory, are handling the problem of self-support; what rule they have of regular Church payments; how it is enforced; how breaches are dealt with; whether the rule, as a fact, is generally complied with; whether it obtains through the whole of South Africa, and applies to white people as well as to natives; and what is the special object to which these payments are put.

Through the kindness of missionaries among the Presbyterians, Wesleyans, and Moravians, this has been made possible; and their replies to the queries sent them are now given, almost in full, because of their intrinsic interest and value, even where they travel slightly beyond the scope of this article.

The Rev. D. L. Erskine writes: "Presbyterian Missions in the Transkei date from 1864." (The first Mission of the English Church was begun at St. Mark's in 1855. The dates have, naturally, some bearing on the question.

The older a Mission is, the more should it be self-supporting.)

In the colony proper, the rate of giving has been slightly higher than in the Transkei. A few of the congregations in the vicinity of Lovedale have called native pastors, and are responsible for the payment of their salaries. Not less than 6*s*. per annum is expected from both male and female members. In the Transkei, 6*s*. for men and 3*s*. for women is the general rule. Those who are in a position to contribute more are urged to do so. Some give £1 per annum.

These contributions go towards the Ministers' Fund. From it are paid native ministers and evangelists. Pastors called by a congregation are paid about £120 per annum. Native ministers sent as missionaries to stations, £80 to £85, according to the state of the fund. Evangelists who give part of their time to the work, £12 to £15.

Before our troubles with Mzimba and Wee Frees, the fund (1904) reached the sum of £1,258, the communicants being 8,085. It dropped to a little more than half, and is now rising steadily each year. I have not the latest returns by me. Church door collections are not transmitted to the synod, but administered by the deacons' court of each congregation, for local purposes, such as slight repairs on buildings, fees to clerk of presbytery and Synod, and everyday incidental expenses. Any extensive repairs are paid by special contributions.

All contributions from the Home Church are administered by Mission councils composed of those sent out from Scotland. Native men have as yet no seat in these councils. The Synod, composed of Europeans and natives, administers only the funds raised by the native people.

Since the formation of the Presbyterian Church in South Africa, our Synod has no European congregations under its jurisdiction.

No very definite procedure has been laid down as to breaches. When members fall into arrears, the deacons are expected to deal with them on their rounds. After failing to contribute for three years, the Kirk Session cites them, and when no sufficient reason is given for failure, they may be suspended from Church privileges.

A very considerable number either fail to contribute, or give only a fraction. We find the cause is, in many cases, not lack of means, but lack of spiritual life. I was sent on deputation work a few years ago to urge members all over the Mission to contribute liberally and regularly. On my tour I heard of a member who shortly before died. He had not contributed for several years. Before his death he asked his wife to go to his box and take out a sum and pay to his missionary. His conscience was smiting him for his failure.

The above notes apply to what was formerly the Free Church section of the Mission. The system of the United Presbyterians who joined the Presbyterian Church of South Africa is slightly different.

The Wesleyan Missions in the Transkei have the honour of going back to a date long before the English Church made its first venture, but the present writer is unable to give the exact year of their commencement. On the subject immediately before us, the Rev. A. J. Lennard writes as follows:

Under separate cover I will send you a copy of the annual report of the Missionary Society, on pages 56 and 57 of which, you will find a schedule showing the income from all sources. § 1. Circuit income represents chiefly the contributions of the members of the Church for the support of the Ministry. Others also contribute by means of the public collections, &c., but the bulk of the money comes from members and in the form of quarterly contributions. With regard to these contributions from members, it is *expected* of every member that he will contribute according as God has prospered him.

We endeavour to keep John Wesley's rule—at least a penny a week and a shilling a quarter only, as pennies were uncommon coins for many years after our work was started in this country. The usual quarterly contribution of native members is 2*s*. or 2*s*. 6*d*. Members on trial and poor persons give smaller sums, but there is a general endeavour to rise to the expectation.

European members usually give larger quarterly contributions—5*s*., 10*s*., £1, or more.

These quarterly contributions are sometimes called "ticket money," because they become due when the quarterly tickets of membership are renewed. The payment of these contributions is not enforced, if by "enforced" you mean that some penalty follows neglect. We teach the duty; the people rise to it.

§ 2 represents contributions for the erection, repair, and upkeep of churches, parsonages, school buildings, &c. These are voluntary and vary with the needs of the various localities. In this case the bulk is given by members, but the contributions of adherents and friends amount to a considerable, though smaller, proportion.

§ 3 (Sunday schools), 4 and 5 (day schools), 6 and 7 (institutions) explain themselves sufficiently.

§ 8 represents voluntary contributions to the Sustentation and Mission Fund. In each circuit annually a missionary meeting is held; in some lists are also sent round and contributions are received from all willing to give, but here again the largest proportion is given by members and their families. . . .

We have not available in handy form statistics for the whole of the Transkeian territories, as part of the Transkei is included in our Queenstown district, but the statistics for the Clarkebury district (Tembuland, Pondoland, and East Griqualand) will doubtless serve your purpose. . . .

I regard missionary contributions as a fair indication of the spiritual state of the churches, making, of course, due allowance for the wealth or poverty of the people. If spiritually prosperous they

desire to see Christ's Kingdom extended and others brought to a knowledge of His salvation, and their gifts are one means by which they give evidence of that desire. . . .

Under §1 (as above) it appears that in the Clarkebury district—an area smaller than the whole Transkeian territories, which again are conterminous with the Diocese of St. John's—the circuit income (native) amounts to £4,977 12*s.* 11*d.* As it is this item which corresponds practically to our assessment money, it is the only one which is extracted from the report for this article.

The Rev. Paul Mochs gives the following account of the Moravian system:

Regular Church contributions must be paid by all persons over eighteen years of age, who either through baptism or otherwise have become members of our Church. Also persons under Church discipline have to pay. A male pays 6*s.*, a female 4*s.* per annum. In cases of poverty, continued illness or old age, a reduction may be granted on application to the missionary in charge and elders' conference.

The communicants pay the church contribution in advance or at the time of the private conversation with the missionary they are obliged to attend before the quarterly Communion services. On payment of 1*s.* 6*d.*, *or* 1*s.*, as the case may be, each member is given a ticket. These tickets are collected at the church door before Communion by the church servant. Without this ticket nobody can be admitted. Arrears also must be settled before a ticket is issued. Annual, or, if desired, quarterly receipts are also given. Members under Church discipline or non-communicants are expected to pay these sums in half-yearly rates at the two occasions of private conversations.

In this country we work amongst natives only, but also the European missionaries have to pay Church contributions.

As a fact, all communicants comply with these regulations very well. The non-communicants do not pay well at all. They do not seem to feel this obligation to pay, and in all other Churches they are free.[1]

There are certain vigorous ways to enforce these regulations. The arrears must be paid before baptism of an infant is granted. We refuse to publish banns of marriage, or the solemnisation of a marriage where arrears have not been settled. Applications for re-admission are always void as long as the man owes church contribution. Our idea is that the offender has to show his seriousness or repentance by also paying his contributions faithfully. Persons in connection with our church who reside far from their missionaries may be struck off the lists if they are in arrears for over two years.

[1] It will be seen, from what has already been said, that this is a misapprehension.

These contributions are put to the purpose of the propagating of the Gospel in each province, our principle being that native money should be used for native work—viz. salaries to native ordained ministers, assistant native missionaries, evangelists, expenses for erection and maintenance of native schools, lodgings for teachers and other native workers.

A detailed annual statement of all income of contributions in the whole province, and expenditure of same, is published by the superintendent or provincial warden, and is laid before each congregation. Blackboards are sometimes used to make matters plain. At the same ocasion a list is published to show the amount each congregation has paid, the number of paying members, amount due, amount actually paid during the year, average amount paid per head in each congregation, and arrears of each congregation.

There is a great stimulus in all this. Some of the congregations have already reached the highest possible amount per head. Tembuland is in the front.

There is improvement year by year everywhere in the Eastern Province (Missions amongst Kaffirs in Cape Colony, Tembuland, and Hlubiland). Of course, the full amount actually spent in the Eastern Province for native work is not yet paid by the natives; they are still short of a little less than one-third of the total expenditure. The natives, however, realise their obligations, and understand this deficiency to be "*their debt,*" though it is paid actually by the Mission Board in Germany. Great improvement in these matters we have seen since we became more urgent in our requests for this money, and since we have devoted the money gains in this way to native work in this country, and given the people an insight into the spending of their money. Formerly we told the people that this money is spent for the "Kingdom of God," but this was too general for a native. He cannot understand when he is called upon to pay large Mission deficiencies, but the things done at his doors he is willing to pay for. Tembuland congregations have already themselves proposed a levy, a higher rate from them.

These rules obtain through the whole of our South African Mission. Our Mission work this side of the Kei [1] was begun at Baziya in 1863.

These most interesting and valuable letters speak for themselves, and the information given in them should be of the greatest service in Africa itself. Any close comparison between the figures of the various Missions spoken of in this article would not, for many reasons, be easy to make; nor, indeed, was any such comparison contemplated by the writer. His object was, as already stated, to give facts as to what was being done in this portion of Christ's vineyard; partly that societies and boards and friends at

[1] *i.e.,* the Transkei (across the Kei, as viewed from Capetown).

home might understand that a genuine effort was being made by this diocese in the direction of self-support; still more, that other labourers in the actual Mission field might see what were the methods generally employed in Kaffraria (not by one communion only) to enforce the duty of self-help, and how far success attended them. Other workers may be able to learn something from the difficulties and the efforts which are indicated here; and this article may, perhaps, call out others, from which the missionaries in South Africa, on their part, may derive new ideas to help them in their great aim—the building up of a Church which shall be pure and strong, and able, in God's good time, to stand alone.

ALAN G. S. GIBSON
(*Bishop*).

THE NEW LIFE IN CHINA.

MUCH has been written about the awakening of China, but it is difficult to comprehend the stupendous transformation that is taking place. When a people numbering nearly a third of the human race and occupying a tenth of the habitable globe begins to move, one may ask with a wonder not unmixed with awe: Whither? The Boxer uprising of 1900 marked the transition between the old and the new. China now welcomes a reorganisation of methods which she then fanatically resisted. Knowledge and inventions, which western nations obtained by degrees and which they could therefore gradually assimilate, have poured into China all at once in a surging flood, and the people are naturally bewildered. History affords no parallel to the situation, unless it may be in the upheaval of mediæval society which followed the Crusades. That upheaval resulted in the rise of modern Europe, and it may well be that the vaster transformation which is now taking place in China will issue in a new Asia. A few facts will illustrate the startling changes in this ancient Empire.

In 1876, China had only fourteen miles of railway; in 1881 there were 144 miles; in 1889, 566 miles; now there are 6,300 miles, while additional lines have been surveyed. A dozen years ago, the telegraph service connected only a few cities near the coast, and the telephone was unknown. Now, 40,000 miles of wire reach all the principal centres of population, and hundreds of yamens are equipped with telephones. The postal system, which was established twelve years ago, has made rapid growth. The number of pieces handled has increased as follows: 1904, 66,000,000; 1905, 76,500,000; 1906, 113,000,000; 1907, 168,000,000; 1908, 252,000,000. The number of post

offices increased from 2,803, in 1907 to 3,493 in 1908. The postal routes now in operation cover no less than 88,000 miles.

Prior to the Boxer uprising, there was no vernacular Press, except a few small publications in Peking and one or two port cities. News was communicated by word of mouth or by placards posted on walls. Over two hundred Chinese newspapers are now published, and their circulation is large and rapidly growing. The official class, which at first paid little attention to them, has recently awakened to the influence which they are exerting, and within the last year several of the more influential journals have been bought up or subsidised by men connected with the provincial governments. This may not prove to be a wholesome change, for these journals were actively promulgating reform. Their future utterances will probably be more carefully guarded.

The Chinese, who invented the art of printing by movable type five hundred years before it was known in Europe, are freely using the improved methods of western nations, and job presses are springing up all over the Empire. "The Commercial Press, Limited," of Shanghai, illustrates the new movement. It was started twelve years ago by Christian Chinese, who had learned the trade while employed by the Presbyterian Mission Press. After a time, these young and ambitious Chinese wanted to go into business for themselves. They therefore opened a small job printing shop of their own. By skill and diligence, their business soon increased. When the new government system of education was adopted, the managers were enterprising enough to foresee the opportunity. They enlarged their plant and began to turn out the desired text-books. To-day, this press is the largest in all Asia, employing over one thousand hands, all of them Chinese except about a dozen Japanese. It is equipped with the latest and best German, English, and American machinery. It has a capital of $1,000,000, one-third of which is held by Japanese and two-thirds by Chinese. It uses not only Chinese papers, but stock imported from Austria, Sweden, England and Japan, chiefly from Austria and Sweden. It has opened twenty branch presses in various cities of

China. It is managed on the co-operative plan, sharing profits with its employees. The net profits are divided into twenty parts. Five of these are distributed among the employees, ten go to the shareholders, three to the reserve fund, and two to the schools of children of employees, to sick and injured employees, and the widows and orphans of those who have died. The net profits distributed in these ways last year were $200,000 Mex. The Chinese managers of this great institution are Christian men, and of the three founders and present managers, one is the son-in-law and the other two are sons of the first pupil of the Mission boarding school at Ningpo. The head of every important department, except one, is a Christian, and sixty per cent. of the men who are in responsible positions are Christians. This press now issues most of the text-books used in the Government schools, and a large proportion of the bank notes which are in circulation. It would be small and narrow indeed to begrudge the success of such an institution, or lament that it makes the position of Mission presses more difficult.

One of the remarkable events in China is the beginning of constitutional government. September 20, 1907, an imperial edict provided for the establishment of a National Assembly of ministers at Peking to consider questions affecting the interests of the State. Ten days later another edict ordered the appointment of town councils and local representatives; and October 18, a third edict directed the establishment of Provincial Assemblies. It will thus be seen that China is providing for a graded system of representative bodies from town councils to Provincial and National Assemblies, the members of the National Assembly at Peking being selected by the Provincial Assemblies. The qualifications for membership are partly property and partly educational. Any male who has property amounting to 5,000 taels, or who holds a degree under the old examination system, or who has been graduated from a government middle or high school, may be chosen. October 14, 1909, was a memorable day in the history of China, for it signalised the opening of the first of the Provincial Assemblies. All of the vernacular papers gave the event large space, and two appeared with

their first pages printed in vermilion to commemorate the auspicious occasion.

These Assemblies were of varying qualities. It would not have been reasonable to expect that the first popular bodies in an ancient nation would be characterised by eminent wisdom or unity. Some did little that was of value. Others addressed themselves seriously to the task before them, and in many there were individual members who showed ability and courage. All things must have a beginning and pass through a period of development. The Chinese Provincial Assemblies are not likely to be exceptions to rule which Western nations have conspicuously illustrated. But the movement is full of hope for the future of China. It is certain to stimulate new ideas which, once promulgated, are not likely to be forgotten.

The language is being adapted to the changing conditions. A young missionary writes :—

"There are six of us studying Chinese together. Our teachers tell us that we must pay more attention than is usually given to the new words now coming into use. I do not mean the host of scientific terms being turned into Chinese, but the miscellaneous phrases coined chiefly since 1900 to meet the needs of the new style of thought. These expressions have gained currency mainly through the newspapers, and so we go to the newspapers to find them, rather than to sinologues whose vocabularies were acquired in ante-Boxer days. There is one new word that everybody glibly recites to the inquiring newcomer; it is the word for an ideal, meaning literally, 'the thing you have your eye on.' A fit companion to this is a new way of speaking of a man's purpose in life: 'his magnetic needle points in such and such a direction.' A group of new expressions with the following meanings, society, reform, the public good, constitutional government, protection of life, taking the initiative, removing obstructions, to volunteer one's services, indicate the direction in which the winds of thought are blowing in China. The newspapers now have a word meaning rotten, which they apply freely to mandarins, to the army, to schools, and to things in general. Freedom of religion is another new phrase in Chinese; so is a term meaning to educate as distinguished from to instruct. The use of the latter was illustrated by a distinguished Chinese when he declared that the Y.M.C.A. school in Tien-tsin was better than the Confucian schools, because it educates its pupils, developing them both in morals and knowledge; whereas the Chinese

practice is to hand out chunks of learning and ethical advice for the pupils to swallow or not as they choose."

The new life that is stirring the people affects women as well as men. A Hong-Kong journal declares that "Not the most optimistic or enthusiastic revolutionary, who from the view-point of twenty years ago looked forward to the changes that then seemed impending, would have dared to prophesy an overturning and recasting so complete as that which now meets the gaze in certain aspects of social and political life in China." A remarkable meeting of women in Canton in 1908, in connexion with the difficulty between China and Japan, was largely responsible for the growing strength of the boycotting movement. In spite of a drenching rain, fully ten thousand women assembled. "The proceedings were conducted in a perfectly orderly manner, and stirring addresses were made for four hours. For the first time in the history of this great commercial centre, the main thoroughfares were kept open by properly appointed police, told off for the duty of regulating the traffic in order to facilitate the progress of the wives and daughters of its citizens to a meeting in which they were to vindicate their claim to be heard in indignant protest against national injustice and wrong." A memorial to the Throne from the Board of Education asks that $70,000 be devoted to found in the capital a normal school for the training of women teachers, the school to be maintained by an annual grant from the Government of $40,000. One recalls the significant statement of Viceroy Yuan Shih Kai, shortly before his retirement from office: "The most important thing in China just now is that the women be educated." Increasing numbers of Chinese women are unbinding their feet, and the movement has the support of the Government and of many daily papers.

Proposals have even been made for cutting the queue and adopting foreign dress. Those who memorialised the Throne on the subject based their objections to the queue on the fact that it is unsanitary and inconvenient, and that it exposes Chinese to the ridicule of foreigners. The Prince Regent feared that the nation was hardly ready for such drastic changes, and rejected the proposal; but there are

many who believe that the days of the queue are numbered. A large majority of the Chinese in the United States have cut off their queues, a step which no Chinese could have taken a dozen years ago without being ostracised by his countrymen.

A notable movement toward reform in personal habits is the anti-opium crusade. The opium habit has long been the curse of China. The missionary, who has inaugurated every moral reform in China during the last hundred years, and whose teachings have been the chief cause of the awakening of the Chinese mind, deserves the credit of inaugurating this reform also. The memorial of twelve hundred Protestant missionaries, presented through a friendly Viceroy to the Throne in 1906, resulted in the now famous Imperial edicts of September 1906, May and June 1907, and March 1908. Those who know how often Chinese edicts have been simply high-sounding declarations which were never carried out were naturally sceptical about the effect of this one, especially as it dealt with the favourite indulgence of many millions of Chinese, as thousands of the officials who would have to enforce it locally were themselves victims of the habit, and as the vice itself, once fairly established in a man's life, creates pathological conditions which make its cure extremely difficult. Great were the surprise and gratification, therefore, when China set itself to the task with a vigour and success which leave no doubt as to its sincerity. It is true that some officials are indifferent or hostile to the reform; but when evidence of their failure to enforce the law is presented in high quarters, punishment is so swift and drastic that officials everywhere get a wholesome impression as to what is likely to happen to them if they are not careful. The suspension from office of two Princes convinced lesser magistrates throughout the Empire that no mercy would be shown to them. Thousands of acres, which were formerly devoted to the cultivation of the poppy, now grow grain and vegetables. Innumerable opium dens have been closed. Enormous quantities of paraphernalia have been burned, 5,000 pipes being publicly consumed in Hangchou at one time. Sir John Jordan, British Minister to China, wrote to his Government some time ago: "China

has not hesitated to deal with a question which a European nation, with all the modern machinery of government and the power of enforcing its decision, would probably have been unwilling to face." She has lost about forty millions in revenue from the opium traffic, "a far more serious question in the present state of the Chinese national exchequer than the similar problem with which the Indian Government will have to deal in sacrificing the opium revenue."

The deaths of the Emperor and the Empress Dowager, November 14, 1908, resulted in some disquieting developments. The former had little power, but the latter was a woman of extraordinary force of character. The capture of her capital by the allied armies in 1900 convinced her that China's age-long policy of isolation and resistance to outside influences could no longer be maintained, and she amazed her subjects by commanding some of the very reforms which she had punished the progressive young Emperor for encouraging in 1898. Under her leadership, counselled by Yuan Shih Kai and Chang Chih Tung, China was being swiftly reconstructed. How much she really desired the new era is a disputed question; but at any rate, she was shrewd enough to direct what she could not quell. Her death, therefore, caused considerable uncertainty as to the future. Would the progressives or the reactionaries dominate?

Many people question whether the passing of the Emperor was due to natural causes. The Empress Dowager had been the real ruler of China, and she had surrounded herself with high officials who were loyal to her and whom the helpless Emperor did not love. It was plain that the atmosphere of Peking would not be conducive to the longevity of these officials if the Empress Dowager's death were to leave the Emperor in a position to wreak his vengeance on those who had long humiliated him. His health had long been frail, and his death may have been a normal one. No one can prove that it was not, for palace secrets are closely guarded in China. But few believe that so opportune a demise was a mere coincidence.

The successor to the throne was the baby son of Prince Chun, a brother of the Emperor, the Prince himself

becoming Prince Regent. The latter will therefore be the real ruler of China for a long period. He is a young man who is supposed to have good intentions. He has had a better opportunity than his predecessors to see the rest of the world, for it was he who was sent to Germany in 1901 as Imperial Commissioner to apologise for the murder of the German Minister in Peking in June 1900. Many stories are current about the energy and democratic tendencies of the Prince Regent, and he is personally popular. Thus far, however, he has shown little evidence of the masterful leadership which China needs at this transition period. Instead of conciliating the rapidly-growing feeling of the Chinese that they ought to have a larger voice in the management of their national affairs, he has more openly concentrated power in the hands of the Manchus.

One of his first acts was the summary dismissal of Yuan Shih Kai, who, after having been promoted from the Governorship of Shantung to the Viceroyalty of Chih-li, had become a Grand Councillor of the Empire. This was not unexpected, for everyone knew that the family of the late Emperor hated him for his part in the events which led to the virtual imprisonment of the Emperor in the *coup d'état* of 1898. It was a foregone conclusion that he would be one of the first to suffer when the support of the Empress Dowager was withdrawn by death, although there were not wanting those who hoped that the Prince Regent would not go so far as to degrade the most powerful subject in the Empire. If the youthful Prince Regent hesitated at all, the animosity of the late Empress overcame his scruples. The method adopted was in accord with the finest traditions of Chinese " face." The Prince Regent issued a statement in January 1909 expressing his profound solicitude that so distinguished a subject as His Excellency Yuan Shih Kai was suffering from rheumatism in his leg, and the concern that the Imperial heart felt, because it would be necessary for so useful a servant of the throne to retire to private life for a time, in order to gain relief from pain and to restore his impaired energies. With true Oriental courtesy and dignity, Yuan Shih Kai, who was in excellent health, laid down

his great office and went to his estate not far from Shuntefu, where he is now quietly living on a modest scale. The dismissal of Yuan Shih Kai deprived China of her ablest and best statesman, the one who was best fitted to counsel the new Government at this critical period. Some relief was felt when it was learned that his successor was the capable and broad-minded head of the Imperial Chinese Commission which visited America in 1906, Viceroy Tuan Fang. As he is a Manchu, it was supposed that his official life would be more secure, and much was hoped from his progressive leadership. His removal in October 1909 deepened the anxiety of all true friends of China as to the future course of the Empire. What can be expected of a country which disgraces its best and strongest leaders?

Another serious loss was the death of the veteran Chang Chih Tung, October 4, 1909. He also was a Grand Councillor of the Empire, and had long shared with Yuan Shih Kai the reputation of being the wisest and ablest of China's progressive statesmen. His book, "China's Only Hope," was a remarkable deliverance, and caused a profound impression. It is said that when he passed away, the Prince Regent knelt beside his bier and wept bitterly. It was an evil day for China when it was deprived of such leadership, and thus far there is faint reason for believing that men of equal grade are likely to be found.

The consequence is that, politically, China is in confusion. No one is in control. The local Governors and Viceroys are less amenable than ever to the central authority at Peking. The younger men who have gained a smattering of western learning are voluble and headstrong. The common people are becoming more restless. With all the changes that are taking place in the thought and life of the nation as the result of the inrush of new ideas, it is a serious thing to have the central Government weakened. Not for a long time has the opportunity for successful revolt been so good as it is to-day, and what the future may bring forth no one knows. Our late Secretary of State, John Hay, would have added reason now to repeat the warning which he uttered not long before his death: "The political storm-centre of the world has shifted steadily westward from the Balkans, from Constan-

tinople, from the Persian Gulf, from India, to China; and whoever understands that Empire and its people has a key to world-politics for the next five centuries."

The Japanese are eager to counsel the Chinese in this formative period. For two or three years after the Russia-Japan war their prestige was great, and China appeared to be willing to follow the ambitious islanders. Japanese advisers were influential in shaping Chinese military and political affairs, and thousands of Chinese students flocked to Japan for instruction. But recently the sentiment of the Chinese has undergone a marked change. The Chinese are offended by the assumption of superiority which has characterised the Japanese since their victory over Russia. The number of Chinese students in Japan has dwindled from approximately 15,000 to 4,000. It should be said that the larger number included many who rushed to Japan in the first enthusiasm which followed the Russia-Japanese war, and that the present number is composed of more earnest and intelligent men. But Japanese agents who are trying to influence China's policy find themselves rebuffed. When I was discussing this subject with an educated Chinese gentleman, he said, rather contemptuously: "Japan is too small and too poor to help China, either in finance or in war, and her people are so immoral that contact with them would be harmful rather than helpful to the Chinese. China wants the best there is in the world, and as all nations are now open to her she can get the best. Why should we take ideas from Japan when the difference between China and Japan and between China and Europe or America is only the difference between six days and fourteen days? What are eight days, especially when they mean superior influences?" When a well-meaning foreigner proposed a memorial service in Shanghai after the assassination of Prince Ito, Chinese who were consulted opposed it so strongly that the project was abandoned. They declared that they saw no reason why Chinese should honour a Japanese statesman, and particularly one who represented the Asiatic ambitions of Japan.

I cannot close without expressing the conviction that the individual Chinese is one of the most virile, industrious, and self-reliant men in the world. He overcomes

obstacles and makes his way where many other men fail. He has lacked national spirit, and has not been willing to make sacrifices for the common good. China, therefore, has been weak in international affairs, as compared with the compact and united Japanese and with western governments which have been able to mass their national resources for aggressive purposes. But if the Chinese were to be inspired with a national spirit, and come to realise that in union is strength, then, with the weapons of modern warfare in their hands, and moving, not as individuals, but as a united country of 446,000,000[1] people, they would become the mightiest power that the world has seen. This inspiration with a national spirit, this fusing of individualism into the unity of a majestic nation, is now taking place before our eyes. Railways and telegraphs are bringing the widely separated parts of the Empire together. Aggressions of outside nations are awakening irritation and begetting knowledge that union is necessary to preservation. Modern education is kindling new ambitions. Contact with other peoples is widening horizons. Newspapers are proclaiming reform. The Gospel of Christ is exalting ideals, creating Christian character, and strengthening moral purposes. Chinese individualism is being welded in the fires of modern life into a Chinese nation. The stupendous magnitude of this transformation dwarfs every other movement. Our duty is not to resist it, not to drill armies and build navies for an era of conflict, but to treat the new China justly, and to aid in inspiring it with noble resolve. The Chinese are a peace-loving people; they will not be a "Yellow Peril" unless they are forced to become one by a "White Peril." The opportunity to help China in this formative period is the noblest of the age. It calls for men of statesmanlike vision, men of moral leadership, men of splendid faith. Who knoweth whether the men of the West have not come to the kingdom for such a time as this?

ARTHUR J. BROWN.

[1] See Editorial Note on the population of China.

THE NEW CHINA AND THE NEW EDUCATION.

Mr. Roland Allen's stimulating article in the last number of The East and The West gives anyone who is interested in missionary education furiously to think. He raises the whole question not only as to the ideals but also as to the present facts and future possibilities of such education as a whole. He has treated the subject mainly from the point of view of India, which he had recently visited. The present writer had a similar opportunity a year ago of visiting China and studying at first hand its educational conditions. The events of which our newspapers are full are calling attention with more and more emphasis to the present and future of the Chinese race; some impressions, therefore, of the education provided for it by its Government and by missionaries may be of interest, and serve as a supplement to what Mr. Allen has written concerning India. This will be especially the case since it is the *students* of China who are really responsible for recent events, as an interesting letter from Chung King published recently in *The Nation* proves conclusively.

It is obvious that, apart from the question of the personal equation, anyone visiting for the first time and for a very short period a country so vast and varied as China can have only superficial knowledge of facts. On the other hand, he may have had the advantage of seeing more places and people than those see who are resident there in any particular locality, and of getting thus a rather more "synoptic" view of the situation as a whole. He also has the advantage of coming fresh to conditions which have become unnoticeable to those who live in them, owing to their long habituation to them or the imperceptible growth of the conditions. This is my defence of what

must necessarily seem a very inadequate equipment wherewith to touch even the fringe of so vast and complex a subject.

While in China I had the opportunity of visiting a number of the chief centres of Western education and of talking at length with members of their staffs in all parts of China, with the exception of the extreme south and west. In Shanghai I had the privilege of staying in St. John's College, after travelling from Vancouver with Dr. Hawks Pott and two of his staff. Proceeding up the Yangtzse, I was unfortunately unable to spare the time to visit the American Union " University " in Nanking; at Kuling, however (the summer resort in the hills above Kiukiang), I met missionary educationalists from all over the Yangtzse valley. I spent the next fortnight in and round the Wu-Han centre (as the Wuchang-Hankow-Hanyang group of cities is called), and visited all the foreign educational institutions (except the German Chinese School), and got at least a superficial impression of the Government education in that centre.

Thence I went to Changsha and was allowed to see the work of the Yale University Mission and to visit several large local Government institutions. From there I went on to Peking for a week, and saw the Methodist " University " and the small S.P.G. school (now enlarged and under the charge of my host, Mr. Norris). I also spent a day at the Union College at Tung-chow, and had some talk with several of the foreign instructors at the Imperial University. Thence I went for a week-end to Tai-yuan-fu and the Imperial University of Shansi, under Principal Soothill (recently appointed organising president of the University-for-China Scheme), and returned by Pekin to Tientsin, where I visited the Anglo-Chinese College (to which Yuan-shi-kai has just sent four sons and a nephew). Later on I spent an afternoon at the Government University of Pei Yang just outside, and talked with a number of the American staff. Thence I went by the uncompleted railway past Tsin-an-fu and Wei-hsien, to Tsingtau, where I visited the German Hoch-Schule (from which they withhold the title " University "), and so back by sea to Shanghai.

Besides those directly engaged in educational work, I had the opportunity of discussing things with a number of men prominent in other circles, such as H.B.M. Consul in Hankow, Mr. Fraser; the Roman Catholic Bishop of Hupeh, Monsignor Navarro; the German Vice-Consul in Hankow, and such Western-educated Chinese as Mr. Ku Hung Ming, one of the three commissioners of the Wang-pu Conservancy in Shanghai, and Mr. Wang Gwang, the founder and head of the great Yangtzse Engineering Works. I have to thank them, as well as those engaged in educational and other missionary work, for giving me all information for which I asked, as well as their own views on particular points, and I wish here to say that (as indeed is obvious) anything of value in what follows is entirely due to them, while all mistakes of fact or judgment are my own. I have given the facts mentioned above not in order to add to my own ideas the weight of the names of those who know, much less to make them responsible for what follows, but only to show that I had some opportunity of forming opinions from a number of impressions and from various sources.

After seeing the missionary institutions in China, and especially those in the new centre on the Yangtzse, and talking to those in charge of them, I realised some things about those being educated, those educating them, and their methods and subjects of instruction which had not been clear to me before.

(1) *The Students.*—Those being educated—the *students* at the various institutions—were mainly of two classes:

(*a*) Christian boys from the primary schools in town or country, mainly from the poorer classes, who were to a large extent supported by the Mission funds. This system of religious bursaries was inevitable, since the families from which these students came could not pay the ordinary school fees and the absence of the boy at school meant for them the loss of a distinct industrial asset from the age of six upwards—even though he might be returned to his family with greatly enhanced value.

It was difficult to calculate the effect of this free schooling within the institution and in the evangelistic field

generally. One informant told me that the Christian boys were despised as pensioners, but this was denied by others, and must in any case have depended on other circumstances as well; while another said that it led to a large number of hypocritical conversions on the part of parents; instancing a case where the father had been a strenuous opponent of Christianity till he had sons of school age, and had reverted to heathenism directly they had been through their course. In consequence, this latter informant recommended that bursaries should be given only on the basis of character.

The percentage of these Mission-supported students varies from 60 per cent. to 25 per cent., though not all are wholly kept and educated. These students will have to earn their own livelihood directly their education is over, and perhaps help to support their family; therefore their education is essentially practical.

(*b*) The other class of students are the sons of business-men and others who have seen the practical value of a Western education, especially in science and English.

Their fathers are frequently wealthy business-men, some of whom have had a Western education themselves, and intend their sons, for the most part, to follow in their footsteps, though others aim at an official career for them. There are comparatively few sons of officials, though a few of the more enlightened have, for various reasons, sent their sons to missionary institutions. The majority, however, keep their young in the beaten track of Government education—and this is generally true of the non-official gentry, for whom official life is the one destination desirable.

This is natural, since education for its own sake in Western subjects is to a Chinese inconceivable. The only subjects worth studying in themselves are the classics, and even this study leads, or led, to official promotion (*e.g.* Chang Chih-Tung). Besides, in the classes from which the bulk of the students in missionary colleges are at present drawn, such true education is in any country necessarily almost unknown. Nevertheless, in China, more than elsewhere, there is in other classes of society (and to some extent in all) a widespread belief in the value

of *study* combined with *moral training*. At the same time a tendency to accentuate the practical in education is one of the chief effects of the new *régime* in China, and all the Government education has been designed on purely practical lines.

(2) *The Teachers.*—The instructors are, as might be expected, for the most part practical men with a fair practical education, mainly on scientific lines, who speak English, and have a fair acquaintance with English literature. With less than a dozen exceptions, there are none who have obtained the highest distinctions in a first-class university, though there are some who have educated themselves better than if they had.

In all the colleges the instructors are well qualified to give scientific instruction as far as their apparatus permits, and they are the only body of men in China qualified to teach intelligible colloquial English. These two subjects are exactly what is demanded of them, and it is hardly surprising that they rarely " go beyond the motion " with any great success. Thus, " history of China " is a farce, because none has yet been scientifically written, and it is really only an exercise in English for teacher and taught. It must be understood that I am stating averages and tendencies gathered from a general survey, and that they do not hold in detail, as, for instance, Griffith John College in Hankow and some other colleges teach Western subjects largely in Chinese.

(3) *Methods.*—As to the methods of instruction, I want to say a few words about two features of the religious and moral side.

(*a*) The universal insistence on a certain amount of attendance at prayers or chapel (or both) by boys who, for the most part, are not even nominally Christians is a puzzling feature. It should be noticed that Government schools make kow-towing to Confucius (who four years ago was exalted to the level of Shang Ti, the Most High) compulsory, though the degree to which it is enforced varies in different institutions. It is obvious that this is far more objectionable to a Christian than is attendance at Christian worship (especially with the point of view to be described) to a Confucian. On the one hand the students seem to

look on it as part of the daily agenda, all in the routine, like physical drill (and, indeed, some of the hymn-singing one heard bore close resemblance to audible breathing exercises), and possessing no possible meaning. However, the behaviour, as far as one could observe, was uniformly reverent and even ceremonial, though one could not help feeling it was a certain dulness rather than discipline or reverence that made it so. On the other hand, I was frequently told of boys who became permanent and excellent Christians while in their college course, and I could not help feeling that the continual influence of Christian doctrine and worship might have at least a subconscious effect in that direction. The other influences in a Christian direction did not for the most part seem strong, since the teachers were too busy to be able to give much time to personal work even if they had (and, as far as I could judge, many had not) the intention or capacity for this kind of Christian activity.

There are some colleges, however, such as Boone College, Wuchang, which have the advantage of the example and influence of a strong divinity school within the compound. On the whole, however, it would seem that the direct Christian-ward impulse was largely one of gradual habituation to Christian ideas and practice, rather than anything that would lead to a more immediate personal faith. Elsewhere, especially in inter-denominational colleges, this has been so strongly felt that efforts have been made in the way of revival work (especially by Pastor Ding, in Shantung and Chihli) to produce definite religious results, among both the students who come from Christian homes and others.

(*b*) On the moral side I noticed all over China a curious tendency on the part of the students to adopt the American military-school system by forming the students into Cadet Corps with the accessory officers, band, and uniform. As a method of producing order, punctuality, and tidiness, it seems to have considerable advantages, though it fails to create the English public-school sense of responsibility. This disciplinary consideration is no doubt the point of view from which it appeals to those in authority, but "the love that loves a scarlet coat," and the spirit of

militarism, help to account for the boys' keenness. In Government schools this is encouraged, and the scholars are put into uniforms, if not organised on a military basis. As an instance of the way this works in missionary colleges in the Wu-Han centre, Boone College has taken the system over entire, though uniforms are not so freely used, the band being an especially strong feature, but Wesley College has so far refused on principle to encourage such love of *la gloire*, and Griffith John College is trying to institute something on a definitely pacific footing, *i.e.* "a sort of Chinese boy-scouts." On the whole, I cannot help feeling that this quasi-military side is good and capable of development. At any rate, it is a feature which, from the educational point of view, ought not to be ignored. It may be found that this will provide the necessary substitute for the gown and much that goes with it in the West.

(4) *Subjects.*—As to the subjects of instruction I have already mentioned English and science, which are treated from a practical point of view by teachers and taught. I only wish here to emphasise the deficiency in the teaching of Chinese. This is universally admitted to be on a low level in all missionary institutions, and this for many reasons. Those who have a desire for it are for the most part not those who want science and English. The missionary body are for the most part not inclined to literature, or, if they are, do not find the time for study. It is difficult, too, to obtain good Chinese teachers, since most of the best scholars are in Government employ either as officials or teachers, and, most important of all, there is at present a strong tendency in the progressive classes in China to regard the classics as obsolete lumber—a sentiment which is not inconsistent with the attitude, if not the words, of the practical missionary. The seriousness of this position is obvious. The education in missionary institutions is almost as exotic as are their buildings, nearly all of which are built in the crudest Western style, even when erected with Chinese money, as were all North China schools and colleges, except those of the S.P.G., after the Boxer troubles. The students spend less time on Chinese literature than is given in English public schools to Latin and Greek. Hence the importance of making a really

serious attempt to bring Western and Eastern education together is ignored.

This method of education not only runs the danger of denationalising the students, but is likely to provoke a dangerous reaction in the individual and in the nation, for China will not be content to take without giving. At the same time there is a very serious danger that the really valuable elements in the Confucian teaching will be lost as a living force to this, the most critical generation, in China—and that they may not be replaced by the highest elements in Western character, let alone by Christianity. The result of teaching only some Confucian maxims to form a *point d'appui* for Christian instruction is to destroy any independent value in their classics—a thing which, in Western education, has never been done in the case of classics which have a moral tissue far inferior to that of the Confucian classics. Further, the lack of knowledge and appreciation of the classics still constitutes a social stigma which not only prevents the best families sending their sons to schools where this subject is not properly taught, but also keeps their students out of the best Chinese society.

General Situation.—Comparing the Government with the missionary educational system, one can say that, in most centres, it is at present inferior, as witness the fact that shrewd men of business without prejudices prefer to send their sons to the latter. This is done from a purely practical point of view, though in some cases the moral factor may have something to do with it. It is the teaching of English and that of science which gives the missionary institutions their superiority for the moment—the former it is possible they may retain, as the colleges will always be largely staffed by men to whom it is the natural medium, but the latter is quite another question.

In the race for technical instruction the Government, with its longer purse, must win. It is a matter of paying for men who know their job and for plenty of apparatus for them. This the Government will be able to do eventually, and it is highly improbable that any voluntary institution, even if it could get the men, could get the money. What will happen elsewhere may be surmised

from the case of the relations between Pei Yang, the only really efficient Government University in China, and the Anglo-Chinese College in Tientsin, one of the most efficient missionary institutions. The students of the latter, when they have learnt sufficient English and elementary science for their purposes, are drawn off by the former for further training. Taking the analogous case of Japan (as related in the World Missionary Conference, Commission VI. report), which twenty years ago had the same problem on a smaller scale, and where to-day no missionary institution is reckoned of first-class intellectual standing, we must say that the outlook is dark for anything competing with the Government on its own lines of education.

On the other hand, it must be noticed that the lines of Government education in China are very narrow. The present Government system of education is the result of a *volte-face* towards the purely practical side of Western education. No Government University is at present likely to give efficient instruction in anything except practical education, even if many include a Chinese literature department. Pei Yang, for example, has only two departments: (1) applied science (mining, civil engineering, &c.), and (2) law (including some political economy and a little modern history); while the Imperial University in Peking, although it has some of those who would have been the best teachers of Chinese under the old system, has not been able to reconcile the teaching of Chinese with that of anything else, and the students have mainly chosen the latter. The main features of Government education seem unlikely to be changed for some time, and hardly can be.

The teaching of purely practical subjects is the only kind that can be bought with success. Meanwhile this obviously leaves a great gap in the educational world which the Government cannot fill—the whole of what may be called general education as well as all the moral side, such as can only be supplied by tradition and personal influence, and the consequent social distinction conferred by institutions which supply both. This is the special possibility of a voluntary system. It is in virtue of these qualities, unattainable by State organisation and finance, that the independent schools, colleges, and universities

have survived in England and America—in the latter case especially, where a definite effort has been made to supplant them up to the university level by State substitutes. What keeps up the English public school and university, and the American private school and non-State university, is not the superiority of their practical education, but the fact that they give something else.

The immediate application of this summary is as obvious as it is difficult. The direction indicated seems the only line in which non-State education can survive in China, but it means a large reversal of the present policy, which, as I have pointed out, is in many points opposed to it. What makes this the more difficult is that all the students who would naturally constitute the first material for the highest missionary education have not only been educated mainly on practical lines, but are those who most desire that sort of education. I think one must recognise that to shut the door either way would be fatal, and it ought to be possible to devise a system of education which, while giving sufficient practical instruction to satisfy just claims at least until the Government can do it more efficiently, should yet not prevent the teaching given having a more general and disinterested character and value.

Conclusions.—The foregoing remarks were written a year ago, before the revolution in China occurred. In the light of the Chinese revolution and of Mr. Allen's article, I will try to point out several conclusions which seem to follow from them.

(1) If it be true, as the whole origin and course of the revolution as well as the whole history of China goes to prove, that the key of the position in China is the student classes, we cannot let the question of education alone, or consider it as outside the sphere of missionary work proper. It is through the students that any solution of the problem, raised by the contact of East and West (between which they are the buffer-class), must be sought and found. Educational work is an absolute necessity for anything which intends to be represented in the China of the future.

(2) Educational institutions are not only an essential but the most important of all missionary agencies at

the present day. It is the easiest (if not the only possible) way of getting into touch with the most important factors in the making of the new China, and it is the most effective and repaying method of work. To take a single instance—the American Church Mission in the Yangtzse Valley, which twenty years ago initiated a far-seeing policy of education, is to-day reaping the fruit not only in better-trained men for the work, but in actual conversions both as the direct result in their schools and colleges, and indirectly through those trained in them. It is mainly owing to this method of working that this Church has sprung to the front in the work of evangelism, and is now far in advance of much older established Missions.

(3) Missionary educationalists in the future must take good care not merely to try to compete with the Government on their own lines, but to try to offer something which no State education can ever give. For this purpose men representing the best university and school traditions of the West are even more important than is the supply of educational institutions and apparatus, though either will be powerless without the other.

(4) The work of conversion in the schools and colleges must be left to such men without their being pressed to force on such work unduly or to show definite results. One would hope that " judgment by producible product " was an obsolete system in missionary as well as in home education. Very often the best Christians turn out to be those who not only would not have originally come near a fiercely evangelistic institution, but go through their whole educational career without apparently coming nearer to Christianity, though they are afterwards converted as its result. Even when the result is not accomplished in one lifetime, it may be greatly multiplied later on; one half-Christian in one generation may often mean many whole Christians in the next.

(5) As great care will be needed in order to prevent the moral and spiritual side of missionary education overbalancing the intellectual and *vice versâ* in a school where both sides are to be dealt with, it will be absolutely necessary to have a larger staff than one where either side is to be pursued alone—that is, to produce adequate intellec-

tual as well as spiritual results, since without the former the latter will not have a chance. The missionary school or college must be able to have more and better qualified men about it than a Government institution of corresponding size and standing.

Finally, since the present institutions are individually incapable of reaching the very highest educational level, and students from them must at present go for it to a Government university (where anti-Christian religious tests are applied), it would seem vital that the principle of co-operation for *secular* teaching should be vastly extended. This would mean that at least one university should be established which would combine the highest intellectual training with moral discipline, and give facilities for the various co-operating institutions to exercise their own methods of religious teaching and worship.

Such an endeavour to co-ordinate and advance the educational work of Missions is now being made by the foundation of the United Universities' scheme for a university in Central China.

On the intellectual side, the lack of a standard recognised by the various Mission schools is a serious weakness, which involves grave loss in time and funds. Each school is a law to itself. A standard is called for, and it is difficult to see how this can be effectively established except by such a university as the one proposed, a university which by means of an efficient staff and a thorough equipment shall be able to co-ordinate Mission education over a very wide area through its entrance examination. Further, the economic value of such a university to Missions is patent to all who give it consideration. None can doubt that its work will save the time, strength, and means both of teachers and students by directing them towards a definite goal. The possibility also of crowning their work, which at present is impossible in Mission schools that are financially and professorially handicapped, brings gratification to all Christian educators in China.

On the religious side, the effect of the university on the future life of the Church in the enrichment of its literature through an educated ministry will be great, and the additional effect its graduates will have on the religious life of

the thinking classes is incalculable. Men of Christian education and character, sent as leaven into the professional classes, cannot but have a powerful influence on the professions.

The questions the Church has to answer, and to answer without delay, are :—

(1) Can it afford to allow the stream of its education to flow into and be absorbed by the sandy wastes of materialism? That is what the lack of a Christian university will mean, for the only other outlet for the Christian student who would obtain advanced knowledge is the materialistic Government college and university.

(2) Can the Church afford to allow its best students, on whom it has spent, during their adolescence, its best available strength, to go at the most impressionable period of life into purely material and even anti-Christian surroundings, where, moreover, ceremonies objectionable to conscientious Christian Chinese form an important part of the regulations?

LESLIE JOHNSTON.

DEAD EYES.

A SCENE IN CHINA.

One Eastern June day the village of Backend lay drowsing upon the southern coast of the China Sea. The village houses, laagered for purposes of defence around an irregular oblong space, bore traces of rain-storms, clan battles, and driving sand, whilst here and there a cracked pavement marked the place where some fallen homestead once stood. Over ruined walls and open spaces wild castor oil and "putrid ball" plant hung spiny capsules amidst a world of ragged leaves, and from the sandy centre of the hamlet a trailing creeper shed a clean aromatic odour, refreshing as the breath of spring.

The morning had not far advanced when four visitors entered the village upon a preaching expedition, and, dividing into two parties, went in different directions to speak to the people.

From the place where two of the number took up their position to begin work a charming picture came into view. The tiled front of a large house filled in one corner of the village with a mass of warm colour, broken only at a point where the earthen backing of the wall peeped through gaps in the red facing like marrow from a broken bone.

Over the reds and yellows of the broken wall a century-plant lifted its green flower-stem against a background of dull blue water and grey cloud. It was one of those days when

> "The sky leans dumb on the sea,
> Aweary with all its wings."

A slow swell was heaving round a cluster of black rocks in the bay outside, where every now and then a flash of white told that the ghost of a dead sea-roller had thrown up its hands and sunk into the depths. Farther away

towards Chuanchow city the porpoise curve of a round-backed island broke from low-lying haze.

A crowd gathered round the strangers as they turned from this engaging view to grapple with human nature at the opposite side of the village square. Two young men with amused faces and brown, muscular bodies sat down on the plinth of a neighbouring house to await developments. Several boys, mischievous "young limbs"—a captivating spark dancing in their hazel eyes—crouched, nudging and whispering together during the intervals of an exhausting examination of the "barbarian spider." [1] After gazing from the front of her house for a time, an old woman in decorous blue mantle came towards the group and stood leaning on her long staff until a lad made way for her, and she deposited herself upon a lump of granite. The old lady smiled approvingly and muttered her assent to some of the remarks made, but explained in generous asides that she was too old to walk over the slopes to the church at Money Hill. Alas! 'twas only too evident—she was too old to walk, too old even to wish to understand; her life was but a spent roller in the bay of time about to throw up ghostly hands and sink into the depths.

Still the crowd kept growing. Some coolies stopped and put down their loads. Women in faded dresses, a worn silver pin and a bit of red, or a flower, in their dead-black hair, appeared in the doorways or left their houses to drift slowly in the direction of the group of listeners. The truth began to interest the audience, which welcomed the spoken message with occasional signs of acquiescence, and, better still, with questions which showed that some of its members at least were pondering the meaning of what was being said.

At the close of his address, the foreigner lifted his eyes and there, in one of the houses receding from the corner where he stood, on the sill of a sashless window sat a man. The unexpected window, irregularly placed some five feet from the ground, in the side of a twenty-foot blank wall, looked too small to hold a full-grown man, but there the human gargoyle sat, chin on knee, its

[1] An epithet which points the contrast between the appearance of the full-robed Chinese figure and the tightly clothed limbs of the foreigner.

shrunken sinewy arms crossed over bony ankles. A black felt cap lay close to the back part of the skull, whilst the bloodless skin of the exposed parts of the face was stubbled over with harsh white bristles and seamed by innumerable wrinkles.

Leaving his companion to speak to the crowd, the foreigner went close beneath the window in the mellow brick wall, and spoke to the silent figure on the sill. It slowly turned its face, and then he saw that the forehead rose high and narrow over a prominent frontal ridge—the forehead of a forceful, narrow personality. The shrunken mouth moved slightly at the sight of him, but no sound came from the lips, and the eye of yellow isinglass above it was cold as a lizard's. It was not a blind eye, but an eye that saw, and summed up what it saw, without a quiver.

The foreigner spoke in low tones of the Father God, His providential care, the way of life, and then he waited. The puckered lips moved in and out, then they unlocked themselves, and the man said,

"Old and about to die; one man by himself;
To worship God, what thing?"

The bitter philosophy of the childless heathen peasant packed itself into that one laconic sentence. He was old and near the end, for to him death was the end of all. He was lonely, having neither son nor grandson to care for him, or to carry on the family name. Why tell him, then, to worship God? What thing was this to talk about to such a man as he, what thing indeed?

Again the foreigner spoke of life and death and heavenly hope, of the God Who loves His children and seeks them through His Son. The man sat on his hams in the black shadow of the window like an old rat carved in ivory—his keen face looking lean and sharp out over his withered knees. Again the puckered mouth quivered and in a voice as naked of emotion as leather is of hair it said,

"Old and about to die; one man by himself;
To worship God, what thing?"

The lips moved, but the eyes of the man were dead.

C. CAMPBELL BROWN.

COREA.

No one should write on Corea of the present day who has not first read such a book as Mr. Longford's.[1] Moreover, it adds hopefulness to the vision of the Corea of the future. For example, Coreans have been great fighters. Their wars with China, with Kublai Khan in the thirteenth century, their descents upon Japan—these abundantly prove the possession of physical courage. Go deeper, and it seems to me impossible to rate too highly the moral and spiritual fibre of the Corean as exemplified in the persecutions of Christians during the first seventy years of the nineteenth century. We may look in vain anywhere for nobler acts of heroism, for endurance of tortures without flinching, for perfect steadfastness under immense temptations to recant. There must be a good future for such a race. So also on the intellectual side. It was Corea that evolved the use of metal types for printing, and as early as 1403. In 1450 they constructed an alphabet; they also gave Japan its early civilisation. It is true also that the Corean has had his age of decadence. Once they were brave and successful soldiers and sailors; of late years they have not been famed for such courage, but probably this has been the result of years of oppression. Crushed beyond hope of success between two such powers as China and Japan, they have naturally exhibited the weakness of subject races. Bad internal government has also accentuated this result, for whilst Corea experienced as long a period of seclusion from all outside influences as Japan—both being thus secluded for about 250 years—there was all the difference in the world between the government of the two races during those periods. Japan, under the Shoguns, was governed by men of patriotic ideals, and the spirit of chivalry was fostered to the fullest extent.

[1] A review of this book appeared in our last issue.—Ed.

In Corea it is sad to read an almost unbroken record of unworthy and time-serving leaders with the inevitable effect upon the race.

It is said that the rejuvenation of a nation depends upon the entry into it of new blood or of a new religion. It is possible that both these causes may be in full operation in Corea in the twentieth century. The Japanese are pouring into the land; and, on the other hand, the Christian religion is making such strides that one thinks instinctively of Uganda to discover a parallel. Indeed, the visitor to Corea has difficulty in believing that by persecution unto death all Christianity had been stamped out of the land by 1886, although in 1900 there were again 20,000. All honour to the Roman Church for its great roll of martyrs, both among the foreign priests and among the people up to that period. The record of the Roman missionaries, their sufferings and their heroism in returning to their posts in the face of almost certain death by torture, recalls the story of the Jesuits in North America so graphically told by Parkman.

There is another future factor on the hopeful side. Corean women have never in the past taken any part in public affairs; it is surprising how completely this seems to be true. Yet those best qualified to judge speak in the highest terms to-day of the capacity of the Corean women. I met in one of the Anglican schools two little girls of about eight years who had attracted the attention of all: nothing could keep them back. All through my tour I was told the same tale, although even to-day it is very difficult to get the Corean man to look even with equanimity at a girls' school. Women are kept very much in the background, and I found that it was quite impossible for the men missionaries to accompany their women workers on a walk. On one occasion we had to keep a quarter of a mile behind for fear of breaking the rules of decorum.

The Corean always seems to have looked westward. China has been the beloved neighbour, not Japan, although till of late their subjugation was effected by Mongols and Manchus from the west. Their dress, so strange at first, and soon so easily becoming natural to the eye, is the old

Chinese dress of the Ming period preserved complete long after it had entirely disappeared from China itself, because there it was abolished by the Manchus. Yet to-day the Corean must perforce look eastward for his political advancement. He does not love the Japanese, although twice in one generation it has been Japan which has saved him from absorption, first into China and then into Russia. Then, when Corea was for awhile independent, it fell, indeed, on bad times. Every one bears testimony to its having become then a hotbed of corruption. Who can help being sorry for Corea? Suddenly to be freed from outside control, yet quite unprepared for liberty: at a time when Corea needed seclusion in order to go to school to learn over again the true principles of national life, it found itself made the centre of designing Powers, ready to bribe, always watching each other. Some were simply desirous of keeping all foreign influence out; others looked to a protectorate or to annexation. China, Russia, Japan, had their own designs. The European Powers had trade interests. Corea went under at once; it was obvious that some one Power must become predominant. Japan won, and it would appear that it has been best so. Of course, Japan has been a hard master, but it has hardly ever been otherwise when war has preceded annexation. The conquered race makes the most of every petty act of injustice, and naturally. The dominating power has at once to find administrators in large numbers, ignorant of language and customs, to cover the whole region. Also you can hardly expect equal justice to be dealt out between the conquerors and the conquered till years have passed. No race has had such experience as ours on these subjects, and with the best intentions at headquarters there is sure to be much friction.

I cannot doubt that Japan means to use the best methods and to copy the best examples in making Corea a prosperous and contented part of the Japanese Empire; and the day should come when it will achieve this end. Unfortunately—and, of course, it is Japan herself which regrets it most—by no means the best section of the Japanese race first flooded Corea, following in the track of the army. Moreover, and again Japan regrets it most,

the conduct of the Japanese army in its first advance through Corea in the war with Russia was very different from the conduct of the same army on its return march at the conclusion of the war. There may be more than one excuse for this, but it makes the work of pacification more difficult.

At any rate, there can be but one opinion—that it is the duty of every foreigner, and especially of every missionary, to co-operate to the fullest extent loyally with the Japanese in this time of transition. I admit that this has not been the most natural course. Missionaries have been pro-Corean, and who can blame them for it? But wisdom says, "Do not in consequence be anti-Japanese"; and I believe the lesson is being steadily learnt. It was the late Bishop Turner who discerned the right course from the first, marking him out as a far-sighted statesman whose loss seemed at first to be well-nigh irreparable. But that is faithlessness: God carries on His work and will carry it out by means of a succession of great leaders. The Japanese Government were, of course, more than grateful to Bishop Turner, and proved it at his funeral. That celebrated funeral illustrated once more also the capacity of the Coreans. I was informed that every detail of the long procession, from Seoul to the cemetery four miles off, was carried out by the Coreans themselves, unaided by the foreigners. Parties of carriers came from numberless villages, and were waiting at the exact spot arranged; there was no halt in the procession and no noise; all was ordered as though a great function had been rehearsed many times before the day had come.

My own sojourn in Corea, twelve days only, was too short to permit me to visit other Missions besides those of the Anglican Church. I know how vastly greater are those other Missions, whether Roman, Presbyterian, or Methodist. I believe the twenty-five Anglican missionaries from England are working beside 340 missionaries of other denominations, and excluding the Roman missionaries. I had the privilege, however, of meeting the veteran Dr. Pierson, and our greeting must stand as a specimen of the feelings I brought with me into Corea. Said Dr. Pierson to me as we shook hands: "I know all

about you." I answered: "And I think I have read all your books."

Gradually I think it is dawning upon missionaries that their work has of late doubled in volume, and more than doubled in complexity. To-day they find two nations needing their ministrations; soon they will be found everywhere side by side, different in characteristics, in level of education, in language. Among the thousands of Japanese entering Corea there are many Christians: these have to be shepherded. And here the Anglican Church is faced with a difficulty which does not touch the great American and Presbyterian Missions. The Japanese Christian is not helped by much ritual, nor has he been accustomed to it in Japan. The Corean, it seemed to me, was distinctly aided by elaborate ritual. The Anglican tradition leads us to establish national churches which in details of worship adopt their own customs. I presume Rome has no such ideals, but imposes on all races its one system. Yet the most difficult course—the Anglican—may yet produce the best results in Corea. Certainly it would appear to be the duty of the Anglican Mission in Corea frankly to accept its double duty of ministering to Coreans and Japanese, adapting its ritual in each case for the edification of each race. The language difficulty makes separate churches necessary, I suppose, for the present, but it will be one Church, one Bishop, one Diocese, for Corean and Japanese, for English, and any other race that may be found within the boundaries of Corea.

What vivacity you find in the Corean; what affectionate, warm-hearted natures. Never have I experienced warmer greetings (in spite of a thermometer below zero!) than in the island of Kang-wha. As we approached the city, bands of Coreans clad in white emerged from the villages on each side, along the field paths, advanced, made their salutations with beaming faces, fell behind in ordered ranks, and followed us. Our numbers were thus continually increased, till soon a long procession, three deep and extending back 150 yards, was winding its way through the rice-fields towards the Church on the hill. It seemed to take one back to the joy and simplicity and fervour of the first century. There must surely be a power of vision

of the unseen in the Corean in advance of that possessed by other races in the Far East. I have been tempted to say that the same amount of faithful Mission work would add to the Church respectively ten Japanese, fifty Chinese, and one thousand Coreans. If there be any truth in this, then obviously the danger in Corea lies in the direction of too rapid an advance. It is necessary thoroughly to stablish and test before baptism. Perhaps also it may be wise to expect retrograde movements in the future. I am less inclined to ask for statistics of progress in Corea than in any land in the Far East. With all respect, I consider that to speak of a million Christians within a stated time is a mistake. Better far to omit the counting of heads for a while. In any case, the progress will be rapid in the years immediately before us, and if we are wise we may help to raise Corea mightily by the combined efforts of all Christian work in that land.

Corea is certainly a poor country, but not so poor as the traveller supposes as he watches the low, thatched houses from the window of his train. The dwellings seem to be hay, or straw, stacks. As a matter of fact, they are exceedingly warm abodes, with their flues under the floor. Yet the country is poor. An experienced person told me he doubted whether any Corean had it in his power to produce £500. Doubtless this is an over-statement, but it looked to me as if Corea were a land of small proprietors in a country where the scale of comfort is low. Even tea is not generally drunk. There seems to be hardly any well-to-do middle-class. On the other hand, unlike Japan, there are no earthquakes and no floods. But again, like Japan, unfortunately it does not appear that much of the land is cultivable. "The country is like the sea in a heavy gale," some one has said—an apt simile. There are narrow valleys everywhere flanked by low hills. Only the troughs of the waves can be utilised under the plough; but some day the immense area of the hills may be re-afforested under the direction of the Japanese.

And here I hope I may be pardoned if I allude to the lighter aspects of life in Corea. I shall never forget meeting an excellent and talented lady with the following

record: Herself a Spaniard, she had married a Chinese gentleman; her adopted daughter was being taught English by a Portuguese governess; her servants were Japanese and Coreans, whilst she herself talked all the languages. Again, one of my first experiences in Corea—it was at Fusan—was the spectacle of a magnificent specimen of humanity carrying a long and a heavy plank *horizontally* on his back. It cleared the street, and I realised that even the self-assertiveness of the Anglo-Saxon must give place to the advance of such a Corean porter. I was just in time also to possess myself of some of the spacious coinage of Corea ere it was swept away by more modern methods. A heavy string of coins amounted in value to twopence. But I did not have the privilege of seeing twenty pony-loads of money which went to the purchase of a Corean house not long ago.

One of the dangers to missionaries seems to arise from the excellence of the climate. It is so bracing that one is inclined to attempt far more in the day than strength will permit. Here again the Anglican is at a disadvantage as compared with many of the Missions in Corea. We had, rightly or wrongly, determined to live in Corean houses; it is also the rule of the Anglican Mission to celebrate Holy Communion early, and fasting from food. It is here that difficulty arises, and in a manner unknown, I think, anywhere else in the Far East. The Corean service takes three times as long as the English service owing to the structure of the language. The communicants are so numerous that the service may often last for three hours. This puts a great strain upon the priest, more especially when he moves daily from centre to centre and finds himself daily in the same position. It seemed to me that St. Paul, were he with us to-day, would regulate the matter, bringing his strong common-sense to bear upon the problem. But it is not for me to enter further into detail, beyond the remark that for a Mission with a small staff, and living in a splendid climate, the record of four deaths and four invalided home in six years shows that some regulation is necessary in the highest interests of the Mission.

I can only speak from personal experience of our

own Anglican Mission, because of the shortness of my visit, but no doubt our own Mission experience is but a specimen of the activity of all missionaries in Corea in the work of evangelisation and of edification. It is a joy to record the activities of any one of the four or five Anglican centres. At the central point of the district there would be two priests and three women workers, and possibly a hospital. Here would be the central school and catechists' training school. Round this centre there would be twenty sub-centres with some form of church building with its altar. Round each of these sub-centres there may be half-a-dozen villages. In this manner more than 100 villages are visited and tended in any one district. Each of these is a little diocese in itself, as it were, and there could be no happier life. In regard to our Anglican Mission, there is no doubt that strenuous, fervent, and fruitful evangelistic work in the villages has far outstripped the work, equally needful, of higher education. In this I believe we are far behind other Missions. The fact is fully realised, and every effort is to be made by the new Bishop to found and foster more advanced schools for catechists and for the training of Corean clergy. I think we have at present no Corean priest.

I return once more to the difficulties of Japan, drawn that way by sympathy for the task before that ruling race in Corea. Some sad tragedies followed the abolition of the Corean Court in Seoul. As usual in these lands, a palace becomes the centre of an enormous group of idlers, parasites, and what not. Many no doubt have no right to be there, relatives of officials living on their more fortunate connexions. Doubtless all recognised officials were pensioned when the palace in its pristine form ceased to exist. But what of the followers and parasites? The Japanese Government had no responsibility for them: these unfortunate people, on their part, had no claim on the Government. Too long idle to be able to work for their living, what was to be their fate? I heard of some suicides even during last year. I chronicle such facts out of sympathy for ruled and for rulers. A time of transition, just as a state of war, entails many hardships on non-combatants. But the future is surely bright, bright for the Christian

Church and for Corea generally. The Far East is once more in a ferment. But whatever may be in store for China or Russia or Manchuria, Corea at least should be at peace and free to betake itself to fruitful tasks outside the theatre of any possible war. The Christian Church will not be slow to utilise such a chance in so good a land.

H. H. Montgomery
(*Bishop*).

WHERE ARE THE MEN?

It is becoming a truism to say that unless the men of the Church are aroused to take their share in the missionary campaign, that campaign cannot be effectively carried out. It is the purpose of this article to try to show something of what is being done, and what might be done by the Church of England Men's Society (C.E.M.S.) in this respect.

Although the writer is a member of the Executive Committee of the Council of that Society, the views expressed carry no official imprimatur, and are not necessarily those of the Council as such.

Very briefly, what is the present situation? Abroad, half the world still unevangelised; national movements in many countries, fraught with immense destinies—Is China to become agnostic and materialistic or Christian? Is Africa to become Mohammedan or Christian? Is India to become the home of theosophy or a bright jewel in the crown of Christ?—on all hands a desire for education, and in many a readiness to receive Christian teaching; in some countries (India, Corea, &c.) masses waiting to be received into the Church; and Mission stations being closed down for want of funds; students drifting for want of supervision and personal guidance; inability to enter obviously open doors, or seize priceless opportunities, for want of men and money. At home, more money spent every year on Christmas cards than on foreign Missions; nine-tenths of Church members utterly indifferent, if not actually opposed to the missionary enterprise; the majority even of communicants entirely apathetic on the subject; hardly more than a thousandth part of the national income devoted to this cause.

The Lambeth Conference of 1908, following close on

the Pan-Anglican Congress, declared the missionary enterprise to be the primary duty of the Church; the World Missionary Conference of 1910 reiterated and urged this view; the leaders of the Church have constantly affirmed the same since; but where are the men?

There has arisen in the last few years the C.E.M.S., which has now over 100,000 members in some 4000 branches in parishes throughout the Empire, whose members, communicants of the Anglican Communion, are pledged to pray daily, and to do something to help forward the work of the Church.

At the annual conference of this Society in 1909, a resolution was passed urging every member to give a foremost place in his heart to Missions to other lands. As a result, partly of this and of other causes, several branches and groups of branches are supporting candidates for the ministry in training colleges, many branches are devoting themselves to a more or less systematic study of Missions by the formation of missionary study circles, and by means of lectures and addresses on the subject, others are helping in missionary exhibitions and missionary Missions, and in other ways many members are taking a deep interest in the extension of Christ's Kingdom throughout the world, but as a whole it must be confessed that the 100,000 members are not giving the foremost place in their hearts to this cause. And now comes the recent annual conference of 1911, culminating in that magnificent meeting in the Albert Hall on the evening of 26th October, and the resolution of 1909 is reaffirmed and urged with such force that, as our chairman put it, no man can continue a self-respecting member and remain indifferent to this great cause.

It is natural that every society which has as its object the alleviation of some evil should endeavour to win the help of a body of men like the C.E.M.S.—and the more its members can throw themselves into various spheres of work which advance the Kingdom of God the better—but its members must realise and concede that, while the present state of the Church necessitates missionary societies, those societies have a preferential claim on their hearty support, whatever other outlets for their energies they may find: we must realise that Missions are not merely

one of the thousand and one charities claiming their share of our attention.

But this is not yet the case. How, then, are members who are not interested and keen on this subject to become so, and how are they to win their fellow-laymen to a like enthusiasm?

In the first place, they must make it a matter of prayer: it may not be possible to pray at once for particular spheres of Mission work, or for individual missionaries, because the member praying knows nothing of the needs of that sphere, or that individual, and does not really care about them; but earnest prayer for guidance how to pray and how to become interested will be answered; and one of the first results is likely to be an admission of ignorance—at whatever cost of pride—and a desire to learn something of the facts. The cause of Missions has nothing to fear from examination of the facts; indeed, it is ignorance that is responsible for the bulk of the indifference, and even the hostility, to the cause.

How is this ignorance to be removed? Much can be done, and much more than is being done, from the pulpit; surely the days of the annual missionary meeting in a parish, and possibly an annual sermon, are over; if Missions are to occupy the central place in the life of the Church, not a month should be allowed to go by without information on the subject being imparted from the pulpit, as advocated some years ago by Archbishop Temple. If you had a friend who went out to a distant colony, and for the first year you corresponded monthly, you would feel an interest in his affairs, and he in yours; if one month he did not answer your letter, and you did not write again, nor he to you, at the end of a year or two you would have lost all interest in him, because you were out of touch with him. And it is the same with Missions; unless you are kept regularly in touch with what is being done, you cannot take the interest that you ought to take in them. And Reviews such as this, or the *Church Missionary Review*, always contain articles which will furnish subject-matter for several interesting addresses from the pulpit on current problems in the missionary world, and if C.E.M.S. members would tactfully urge their incumbents, cor-

porately as branches and individually, to give them at least one sermon a month on missionary subjects (it might be wise in some cases to start quarterly, before going on to monthly), they would be conferring a great benefit on themselves, on the congregation generally, and on the clergy, for it must be admitted that there are many clergy whose interest is not what it should be, and unless the clergy are really keen, their congregations will not be keen either. This want of keenness on the part of some of the clergy is due, in the main, to the subject not being included in the curriculum of their training and examinations, and to its being crowded out through stress of parochial business, much of which—*e.g.* accounts, managing entertainments, &c., &c.—could, and should be (and in many parishes which have branches of C.E.M.S. has been), taken off their shoulders by laymen. But, if the clergy can be persuaded to give monthly missionary sermons, their lack of zeal will soon disappear.

However, sermons are not the only or even the best means of removing ignorance in the hearers, for it is a principle of sound education that the thoughts to which a man gives expression in speech he will remember, but the bulk of what he hears he will forget. Now the Study Circle, which adds nothing permanently to existing organisations (it lasts eight weeks), which does not require numbers (it should not have more than eight or nine), and particulars of which can be obtained from the headquarters of any missionary society, works on that principle, and is a means of removing ignorance, and of stirring up enthusiasm, which no parish, and certainly no branch of C.E.M.S., has any right to neglect. The writer was recently at a conference of officers still serving in the Army, held in London during a week-end, to discuss the promotion of missionary study circles in the Army: he went with the view that such circles were a desirable adjunct to the missionary campaign; he came away convinced that they are an essential factor in the education of the Church. Let every branch then start one or more study circles as soon as possible, and a circle starting for the first time could not do better than use the text-book advocated by our Chairman at the conference of 1911, Dr. J. R. Mott's

The decisive hour of Christian Missions, which deals with its subject from a statesmanlike and world-wide aspect, before such a circle goes on to study the conditions in particular countries.

The removal to some extent of the prevailing ignorance, and, as a result, the removal of indifference, coupled with a firm conviction that Our Lord's last command applies to us personally, and that the onus of satisfying our consciences why we should not go ourselves lies on us, is at the root of the matter. To quote our Chairman again: "We are out for spiritual reality and honesty," and we cannot have either unless we are missionary-hearted. As the Bishop of Oxford has recently said: "The Christian who is not in heart and will a missionary is not a Christian at all."

Having, however, a quota of missionary-hearted members in a branch, and many (the writer trusts that all) branches have this already, our methods in many parishes require revision. In the first place, what is our aim? Have we any conscious aim in many parishes? It is always well to have an aim, even if we do not always attain it, and to see that our aim is a worthy one. No doubt our ultimate aim is the evangelisation of the world, but we require a more immediate aim to stimulate us to effective action. Has not our aim in the past been, perhaps, the raising of a certain sum of money annually in our parish, and usually a very inadequate sum? Is that a worthy aim? Would it not be a worthier aim if we were to strive to have one or more missionaries from every parish, supported by the parish, out in the Mission-field, or to make Missions really occupy the central place in the Church life of the parish?

And, then, the methods we employ to attain our aim. A parochial missionary association or union is necessary at present in the parish, just as missionary societies are necessary at present in the Church. Where such an association exists, the C.E.M.S. branch should see that the best male talent in the parish directs it, and that it is not left to a few devoted ladies to carry on; where no such association exists, C.E.M.S. must set it on foot. Such an association (of which the incumbent obviously must be

a member, though he is not necessarily the best man to be its president) would devote its energies to such matters as the following :—

(1) That a weekly prayer-meeting, at which missionary topics bulk largely, is held in the parish, and that its membership is not confined to a few old ladies. C.E.M.S. members must throw themselves into this, for in proportion as Missions enter into their prayers will their interest be sustained; they must bear in mind constantly our motto for the year: "Go in this thy might. . . . Have not I sent thee?" (Judges vi. 14).

(2) That adequate means are taken to bring the missionary responsibility of the Church before the children in the wisest and most interesting way. C.E.M.S. members must see to it that the organisations adopted for directing the energies of the boys (King's Messengers, Young People's Unions, &c.) are managed by men, and that the boys are not allowed to think that such vitally important work is only women's work.

(3) That study circles, in various grades, and for each sex, are regularly held in the winter months.

(4) That adequate opportunities are afforded for financially supporting the cause, and that the need for, and the duty and privilege of such support are properly represented. An occasional offertory in Church cannot be considered adequate. Our offerings should be proportionate and systematic, and the only method of making them so, with the majority of people, is to make them weekly. The free-will offering scheme (envelope system) and missionary boxes (opened quarterly) are far too little used for this object. One penny a week from all our Church members in receipt of wages would put all our missionary societies in a very different financial position, and there are many who could afford a great deal more. Are we only to give our odd sixpences to this cause? God forbid! but we have most of us much to learn of the law of sacrifice.

(5) That proper use is made of missionary literature; the formation, where possible, of a missionary lending library, the adequate use of suitable periodicals, among

educated people, among the less highly educated, and among children.

(6) That every facility and help, financial and otherwise, is given to possible candidates for the Mission-field.

It is a common complaint that it is difficult to find occupations for C.E.M.S. members. It appears to the writer that this can only be due to narrowness of outlook; surely here is work for all.

Finally, a word to those who are not members. The writer was recently at a conference of fifty laymen assembled for the week-end at a hotel to discuss some of the educational problems of the Mission-field. Practically all were obviously qualified to be members of C.E.M.S., but only seven or eight wore the badge. He would appeal to such men to throw in their lot with our movement; in addition to trying to interest others of their own social status in Missions, surely they owe a duty to those less fortunately situated, educationally or otherwise, than themselves; let them occasionally give lectures or addresses on various aspects of Mission work to their brother Churchmen in the C.E.M.S. branch in their parish; they will find a warm welcome, and they will be a tower of strength to the incumbent and to the Church life of the parish, if they will throw in their lot with us, and they will find that their own spiritual life receives no little stimulus therefrom.

There is a great task before the C.E.M.S. in this missionary campaign, and our duty lies clear before us: first, intensive culture, that we may learn and become keen ourselves, and then extensive, that we may win and interest our neighbours, and all in the spirit of our motto for the year: "Go in this thy might. . . . Have not I sent thee?" God grant that we may not fail in our duty!

H. STORR.

THE THEORY AND PRACTICE OF MISSIONS IN THE NEW TESTAMENT.

FOREIGN Missions have in recent years entered upon a new era of their history. It is not only that deep and growing interest has been manifested in them throughout all denominations and in every Christian country, but that those who are the leaders of the Church's thought have given a new attention to the place that Missions hold in the organisation and propagation of the Christian Church. It has been an era of conferences, crowned by the great World's Conference at Edinburgh last year. The preparation for that conference gave a new conception to those who were engaged in the commissions, of the magnitude, the importance, and the significance of their task; and the result of the conference has been to pass on these convictions to ever-widening circles. Parallel, or, more accurately, converging movements have been those of the student unions throughout the world, and the activities of the student volunteers. The fact that some of the finest minds of the younger generation in our universities in this land and in other lands have been turned to the consideration of missionary problems has given a new impetus and direction to missionary thought.

It is many years ago since there was only one Chair of foreign missions in any university in the world, and that was the chair occupied by Professor Warneck in the University of Halle. For some years lectures on the history of Missions have been delivered by Professor Mirbt at Marburg, and in other universities on the Continent by other teachers. For a long time missionary lectures have been also delivered in the theological colleges belonging to the United Free Church of Scotland, and from time to time shorter series of lectures have been given in other

theological institutions. But the growth of literature dealing with the theory of Missions has been very rapid within the last year or two. The present year has seen several important volumes published on the subject, and not the least interesting are two that have emanated from the Continent—one by Professor Daubanton, of Utrecht, and the other a series of lectures given in the University of Christiania by a Norwegian pastor, Sörenson. There will in the minds of all of us be the important contribution to the whole subject in the brilliant work of Professor Harnack on the Expansion of Christianity.

All these books turn at the outset to the consideration of the way in which Missions are set forth in the New Testament, and to the discussion of the question as to how far modern Missions are in agreement with, or have departed from, the principles there inculcated. Hence it seems sufficiently important for us to confine our attention to the question of what the New Testament presentation is of Missions—their character, their motives, their most effective methods of progress, and the practice of the Early Church in carrying out its Lord's precepts.

At the outset we have to remember that Christianity was itself the development of a religion which was missionary. Judaism had, in the persons of its greatest prophets, and in the pages of its highest literature, most wonderful missionary ideals. The Books of Isaiah, Jeremiah, and Jonah, to take but three examples, contain such teaching on Missions, and such incentives to the spread of the Divine Truth, and such promises of the glory of its final triumph, as have never been excelled even by Christian writers, and, fired by such visions and appeals, Judaism had made its earnest endeavours to win proselytes. The bitter words addressed by our Lord to the Pharisees at least show their activity in this direction: they would compass land and sea to make one proselyte. That was the work of a faith which felt it had a mission to the world, and, even though the only way it had conceived the possibility of blessing to accrue for the outsider was that the individual should become a member of the Jewish nation, still it was with the clear conviction that, once entering the ranks of the favoured people, the

blessing of God would be won. Jesus Himself found in the scriptures of the Old Testament sufficient ground for the way of salvation. He was accustomed to sum up the total fulfilment of the law in obedience to the two precepts, "Love God, and love your neighbour." In fact, there is a sense in which it may be said that the whole of the gospel of Jesus consisted in an exposition of these two commandments. What His fellow-countrymen did not understand was the character, nature, and purpose of God. This He had to set forth in the whole doctrine of the Divine Fatherhood. They were also foolish enough to ask the question "Who is my neighbour?" with the evident idea that only one answer could be given, viz. one of their fellow-religionists; and it took such parables as that of the compassionate Samaritan, and such illustrations from Old Testament history as the instances of Naaman the Syrian and the widow of Sidon, to reveal to them that neighbourhood was as wide as humanity. It was an unwelcome truth, and the men of His generation were scandalised and offended at the doctrine. But what is of great significance is the fact that Jesus derived all this from these two commandments contained in the law. To Him they were not matter of theory only, or primarily, but great beliefs which, accepted by the reason, must result in definite action. Hence it is that he is perfectly genuine in the commendation of the aspirant to the Kingdom of Heaven, who answers that he "has kept all these commandments from his youth up." "Very well," is His reply; "manifest the force of your faith in a life of service. Give up all that you possess and follow Me." For Jesus there is no possibility of a conflict of duties. The ultimate duties are obedience to God and the service of men, and there is no possible claim that can come into competition with these supreme claims. Jesus is Himself the very embodiment of His doctrine. His will is to do the will of God, His purpose to obey the Father in all humility and faith. He does not bear witness to Himself, but the Father bears witness to Him, because the character of the Father's heart is revealed in the life of the Son. We can conceive Him uttering the words, not in sorrow, but in a kind of triumph: "The Son of man hath not where to lay

His head." It was a glory to Him that He had no part of the world to call His own, because in a sense it was all His. There was no possession apart from the possession of God, and to enter into God's world and God's Spirit was to find all places His, and all the sons of men His children. " The Son of man came not to be ministered unto, but to minister," " to give His life a ransom for many," " to seek and to save the lost." Not as a strong man among hale men He came, but as a physician to heal the sick. Such are obviously the central conceptions of Christ's own mission.

It is hardly necessary to argue from the consideration of the dates of the various writings, or the views of the different evangelists as to whether or not we can rightly call Jesus a universalist. Harnack's argument in this matter is ingenious, but the proof of the position does not rest upon isolated passages in the fourth gospel, or upon interpolations and interpretations of the first and third gospels; but given the fact that we have any authentic account of Jesus and His ministry at all, this note of its application to the whole world lies at the very heart of it. Thus Spitta writes, in opposition to Harnack :—

" The task of foreign Missions lay upon the heart of Jesus from the beginning of His ministry. He went out of His way to seek those who were not His countrymen, and we may truthfully term Him the first Christian foreign missionary."

If His gospel is not a gospel for the world, then His whole ministry is unintelligible and His whole purpose ineffective.

We may be reminded that Jesus sometimes seems to contradict His own expressed universalism, as in the case of the interview with the woman of Syrophoenicia, when He says " It is not meet to take the children's bread and to cast it unto dogs "; and again " I am not sent save to the lost sheep of the house of Israel "; or in the directions to His disciples to confine their ministry to the men of their own nation and country. This enforced limitation is, however, very intelligible and is part of a distinct missionary theory, if we regard it in the light of later experience.

First, He knew the short period within which alone it

was possible for Him to proclaim His message, and He knew that in that time more could be done intensively than extensively. He had a prepared soil amongst His own countrymen, and it was better to educate the few in the principles of His Kingdom than attempt an attack upon outlying strongholds which others could at a later time better accomplish.

Secondly, whatever ministry was effected during His own lifetime, either by the Twelve or by the Seventy, was necessarily very limited in character and scope, and it was a most wise decision to confine such heralds to their own co-religionists. There was thus clearly the double ideal of doing the task that was nearest in the most thorough possible way, and also of preparing messengers who could themselves at a later time carry the message with the force of conviction, the ripeness of experience, and the ability to proclaim a complete and perfected message, crowned by the knowledge of the resurrection and the realised fellowship of the Holy Spirit, which was all requisite for the conquest of the Gentile world.

So far as we possess evidence of the type of teaching of these early messengers of Jesus, it was mainly confined to witnessing. The man of Gadara was bidden tell his countrymen of the great things God had done for him, and the preaching of the disciples was to be confined to the proclamation of the advent of the Kingdom of God. Presumably this gave scope for their own testimony as to what the Kingdom of God and its Founder meant to themselves.

The result to which our Lord looked from this type of preaching was certainly that produced by a faithful and clear witness not only to a realised truth but to a person. Greater than any message spoken was to be the effect of personal conduct. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven."

The theory that underlay our Lord's sending out of missionaries was, therefore, that of personal testimony to a truth of which they were convinced by experience, and

the permitting them to mingle with the men and women who could themselves put to the test the effect of this belief upon their personal conduct and life.

When we turn to the Acts of the Apostles we find there evidence of the type of preaching common among the missionaries of Christ after His resurrection. We are told, even by the extreme critics of the book, that we may place considerable reliance upon the historical value of the speeches, and in these we have various types of missionary address. There is the apologetic type addressed to Jews. These deal largely with the evidence of Old Testament scriptures to the character and work of the Messiah, and show how the life of Jesus fulfilled these conditions, but they all conclude with the crowning witness and significance of the resurrection. They are not addresses full of elaborate theories of His nature and person, but are the witness of the men who, being with Him, seeing how he went about doing good, knowing His character and life, testify that He was God's chosen servant, and that through allegiance to Him the secret of true fellowship and life in God has been discovered. This power is permanent because of His risen life, and the reality of His indwelling spirit.

But there are other types of address in the Book of the Acts which in some ways are even more interesting and important, and these are the addresses delivered to purely pagan audiences. Here the mode of appeal is entirely different. These hearers know nothing of Jewish scrip tures. Where, then, is to be found the common ground upon which the missionary can dwell? Most notable examples are those of the address of Paul to the Lycaonians, and his address at Athens. In both we find the common ground is found in the Divine goodness as manifested in the gifts of Nature. In both there is the insistence upon the brotherhood of the race, and in both the proclamation of God as the living One and the Source of life. In the Athenian address the speaker proceeds further to deal with the question of God as Judge, which truth is closely linked with the reality of the resurrection. The indirect evidence of the speech of Demetrius at Ephesus points in the same direction. Paul there also must have

preached the great doctrine of the one living and true God, and so broken down the evil effects of idolatry.

We have not mentioned examples of personal dealing with individuals in Acts, but where we do find them the evidence is clear that the missionary directs the thought and attention of the inquirers to the person of Jesus Christ. There is very much of importance in the Book of Acts, but we cannot now deal with it in full, and must turn, in support of the contention we are now maintaining, to some of the earliest epistles of Paul and see how these bear out the evidence of Acts. One of the most striking passages is that in the first chapter of the First Epistle to the Thessalonians. The words are so important, and have such close connection with what we have just been noting as the line of address delivered at Athens and at Lystra, that I must quote them at length:—"They themselves report," says the apostle, "concerning us what manner of entering in we had unto you; and how ye turned unto God from idols to serve a living and true God, and to wait for His Son from heaven whom He raised from the dead, even Jesus, which delivereth us from the wrath to come."

There is, of course, not time to pursue this subject in detail throughout the Pauline letters, but their general character sufficiently proves how true it is that the Pauline Gospel insists at all times upon the resurrection as the fount and origin of the Christian faith. I need only recall the classical passage in chapter xv. of I. Corinthians, where the death, burial, and resurrection of the Lord are spoken of as the main features of the Gospel preached by the apostle, and received by his readers, "whereby also they were saved." It is from the doctrine of the resurrection that the apostle derives his great doctrine of the life of Christ, and the fellowship in the Spirit, of the new creation, of the walk in holiness, and of the practical outcome of Christian faith which he describes time and again as the manifestation of the "fruits of the Spirit."

It is quite clear, therefore, that in the mind of the apostle the most spiritual truths of Christianity were those which were most effective as weapons against the darkness of heathenism. He realised that the higher the spiritual

teaching the more certain was the hope of exchanging the despair, darkness, moral corruption, and indifferent selfishness of heathenism for the hope, light, truth, purity, and unselfish service of the Christian fellowship. This is a very remarkable decision, for it might have been supposed likely that Paul should have found in Judaism the finest preparation for the Gospel. This was a theory that, as we have seen, dominated even the finest minds of the Old Testament, and was certainly a practice of many members of the Early Church, and seemingly held sway throughout Paul's life not only in the Churches of Judæa, but all over the Roman Empire wherever Judaism existed.

The Epistle to the Galatians is Paul's final answer to the position. Not only has Judaism nothing higher to give than Christianity, but to superadd Jewish practices to Christian belief, or, still more, to exchange the freedom of Christianity for the bondage of Judaism, is to revert to a lower grade of religious life, and to play false to the covenant of freedom which Christ had established. At a later time, when he is dealing with other types of Jewish teaching that were prevalent in Asia Minor, he says even stronger things, and assures the Colossians that to permit themselves to be subject to the ritual practices of Judaism is once again to enslave themselves to those world spirits which the speculative thought of the time declared to be powerful in the universe, and to enter afresh into a bondage of superstitious fear which would not only be ineffective for combating sin, but would in time destroy the spiritual life which faith in Christ had implanted.

These decisions are not without their modern parallels. Problems of a similar order arise when we are told that Mohammedanism is a good stepping-stone from animism to Christianity, or that a purified form of Hinduism, or a revolutionised Confucianism may really be the most suitable Gospel for India or China at the present stage of their development, and the best half-way house to the higher faith. The experience of the modern Christian missionary re-echoes the experience of Paul, and we are convinced that the theory that underlies the missionary preaching and teaching of the New Testament is, after all, the wisest and best for the preacher of the Gospel in heathen lands to-day.

It is in the later epistles of the apostle that we find him in conflict with the theories of current philosophy, and in face of these he is compelled to present his gospel in such forms as will meet the difficulties thus raised. But, however far or deep these speculations range, Paul has always the answer that Christ in His power and influence ranges still farther and deeper. Not only so, but His own person is somehow the source and origin of all the powers of the universe to whom every evil power must be subjected, till at last in Christ the things in the heaven and the things in the earth are summed up. It is a bold and magnificent challenge to all the forces of the world. Whatever is good and excellent in them finds its excellence more perfectly manifested in Christ; whatever is evil and wrong in them must by His power eventually be corrected and removed.

It is not easy for us to reconstruct the circumstances whereby the details of the historic life of Jesus were conveyed to the Churches. No doubt the early missionaries had either been personal witnesses of the events, or had received at first hand the knowledge of them from those who were. But before long written statements would become essential, especially in communities converted from paganism, and where the resident teachers had no first-hand knowledge of events. There are traces of such historical documents even behind the earliest of Paul's letters, and the Gospels as we now have them represent different types of the documents that were thus produced of necessity for the use of Gentile communities. Closely linked with those later epistles of Paul, of which we have been speaking, is the great document of the Fourth Gospel. This begins with a statement couched in different language, but essentially the same in essence as the philosophical answer which Paul had given to the current systems. The doctrine of the Logos is itself redeemed, purified, and sanctified by the bold stroke of declaring that the Logos is the Christ, and this Gospel is obviously written with the purpose of preventing any risk of a purely spiritual and eternal presence being divorced from the historical person. The position of the writer is that the glory and the power of the Son of God were manifest in the lowliest acts of His

earthly ministry. This book was a great missionary tractate from the beginning, and it is not difficult to understand that in the days when it first appeared it was the means of leading many thoughtful Gentiles into the Kingdom of Heaven, and this power it has retained ever since. To-day there is no more powerful apologetic for Christianity in India, China, and Japan than the Gospel of John. It may sometimes be historically inaccurate in putting into the lips of the historic Jesus words implying so universal a standpoint as to have been unintelligible to the men who heard them, but it is spiritually accurate if in such cases it is only interpreting rather than reporting the words of the Master, for, as we have already seen, the most unquestioned of His utterances hold in them the promise and potency of that message which the Fourth Gospel puts into His lips in unforgettable phrase : " I, if I be lifted up, will draw all men unto me."

In turning to the consideration of the practice of Mission work as set forth in the pages of the New Testament, it is again best to begin with the example of our Lord. What seemed to strike the populace most about His ministry was its graciousness, its wisdom, its authority, and its power of popular appeal. Now, these are just the precise qualities that tell most in all Mission preaching to-day. Again, His own conduct reveals that His great follower had distinctly got the Divine Master's method when he declared that he became " all things to all men." Jesus was deemed by His enemies " the Friend of sinners," but He was not disinclined to accept an invitation to the house of a Pharisee, or to utter His words of help and healing to a Samaritan village. He purposely laid Himself out to be the chief guest at festive boards, so that again His opponents could taunt Him with being " a gluttonous man and a wine-bibber "; but no man could charge Him with personal luxury, for He had no possessions, and no one dared to challenge the claim that He " came not to be ministered unto but to minister." He used every opportunity to bring His message home to the hearts of His hearers, whether they were learned Jewish students, crowds of Galilean peasants, rich youths from homes of a high social order, or even the Roman Governor

of Judæa, in whose hands seemed to be the power of life and death. He did not hesitate even to declare the truth He came to teach to the sceptical high priest, or amid the crowd of cynical Sadducees. In short, for Jesus every turn of life's affairs brought Him a new opportunity for proclaiming His message. Adaptability to circumstances and to the needs and prejudices of His hearers was prominent in all His work. Again, this is the very highest form of missionary practice to-day. When we ask what His methods were as taught to His disciples we find several indications. First of all, there is the extremely wise one of sending men out not singly, but each with a comrade. It would be a great matter if that method were made practically a universal one now. The tragedy and often comparative impotence of the lonely missionary form some of the saddest chapters in missionary history. From the reported directions given to His disciples, parts of which were doubtless designed for the immediate occasion and other parts for a later and wider ministry, we can gather certain clear conceptions of His ideals. His missionaries are not to be self-seeking. They are to be friendly and considerate in all circumstances; they are to be patient, and only when every effort has been put forth are they to turn away from those who refuse to listen to them; they are certain to meet with persecution, but in moments of trial and difficulty their reliance is only to be the more firmly placed upon their Father in Heaven. Above all things, they are to be extremely watchful about their own spiritual life, because the powers of evil are subtle and dangerous, and no warning is more frequently repeated than that contained in the words, "Watch ye at every season. Make supplication that you may prevail to escape and to stand before the Son of man."

The words contained in the close of the synoptic gospels reflect pretty certainly the impression of the later disciples as to the purpose our Lord had for His followers after the cessation of His human intercourse with them. Men who had been made messengers of His Gospel could do nothing else than universalise it and make it a living message for the world. As has been well said by Mr. E. F. Scott, "The finality of our religion consists in

nothing else than in its endless capacity of growth and self-renewal. It is the absolute, because it is the living, religion. ' The water that I shall give you will be in you a well of water springing up into everlasting life.' " And again, " it is the final religion because it reveals to us once for all that love which is the inmost being of God."

When we turn from the Gospels to the remaining contents of the New Testament we have documents of two separate classes that are immensely important for our subject. The one is the historic record of Acts and the other the actual writings of Paul and the authors of the other epistles. It may be convenient to deal with the methods of the Early Church, in the cursory sketch of them that is alone possible here, under distinct headings.

1. There is what we may call the methods employed to attract the attention of outsiders to the message. In many instances this seems to have been accomplished by acts of healing, and sometimes by stern acts of judgment. The former is, of course, one which remains of permanent value, as is witnessed by the great success of medical Missions all over the world. There was not much room for other deeds of philanthropy, but we can see that no sooner was a Christian Church established than acts of Christian brotherhood and generosity toward the poor and the afflicted became a prominent feature. The love of the brethren was a noteworthy factor in the Christian communities.

Another initial method was that of apologetic discussion. It cannot have been only at Ephesus that Paul reasoned daily in the schools of the philosophers. We are distinctly told that in Athens he reasoned in the market-place every day with them that met with him, and that at Corinth he reasoned and sought to persuade Jews and Greeks. There is no need to emphasise how this still survives as one of the most fruitful methods of the missionary. Such reasoning is constantly going on in the bazaars of India and in the street chapels, village fairs, temple courts, and market places of China.

2. A second and extremely important method was that of preaching. In the main the apostles and early missionaries had the tremendous advantage of possessing the

synagogues as a starting-place. There the whole machinery was at their hand for preaching. But when they were turned out of these meeting-places, they apparently preached with the greatest efficacy wherever they could find an audience. Sometimes, as at Rome, it was in the private house of the preacher, or his friends, but more often in the open squares and spaces of the cities. It is impossible now to analyse the preaching, but that it was direct, clear, persuasive, and suited with admirable aptitude to varying audiences is abundantly apparent.

3. Thirdly, there was the establishment of native Churches. Everywhere in the track of the messengers remained the groups of men and women in Christian fellowship. Some of these were formed with what may appear to us extraordinary rapidity. We must, of course, remember that in every instance there was doubtless the kernel of Jewish converts, but the epistles prove that in the majority of instances the bulk of the Church members had belonged to the ranks of heathen society, and it is probable that in certain places there were communities consisting entirely of Gentile elements. The Churches seem to have been organised simply but efficiently, and even to very raw recruits was given a large amount of liberty. The best proof of this is to be found in I. Corinthians, and there are few more interesting studies in early missionary methods than a careful examination of that epistle. The curious and probably hysterical manifestations which accompanied the more spiritual growth of the Church must not have too much stress laid upon them, but they are at all events clear evidence of the power and fervour of the Church members. There is abundant evidence that from these Churches were chosen preachers to spread the message of the Gospel, and the magnificent example of the Church at Antioch is to be borne in mind. When a foreign missionary enterprise was suggested there, the Church did not venture to give anyone up to that work of less value and importance than its finest Church members—Barnabas and Paul were set apart for the work of that ministry. We must remember that from Asia Minor came such preachers as Timothy, Titus, Apollos, and many others who are little more than names

to us, and, in spite of what Paul has to say against the public ministry of women, there was evidently a large place for women in the organisations of the early Church. A Phœbe, a Syntyche, and a Euodia were only types of a widespread form of service, and, if Harnack is right in his conjecture, it was given to Priscilla to be one of the most distinguished writers of the Early Church.

4. Fourth, there was the literary activity. This one need only name to have it clear in our memory. The wonderful series of letters that we possess may be, and probably is, only a fragment of what did exist in the first century, but it is a most important and significant fragment, and we may be pretty clear that we possess the greatest of that early literature. But for our present purpose it is wonderfully significant that these writings should all have been produced as essential elements in the missionary propaganda.

5. The World Vision of Conquest.—The Master had shown His disciples that the fields were white already to the harvest, and had so directed their attention to the preparedness of men's hearts and minds for the message of the Gospel of the Kingdom. The experiences of Peter at Cæsarea caused the Jerusalem Church to rejoice because to the Gentiles also had been declared repentence unto life. But it was left for Paul to see the vision of the world, as he knew it, at the feet of his Lord. Asia Minor, Greece, Italy, Spain, he would win them all to the obedience of Christ. How was this to be realised? There were at least two conceivable ways. He might himself press on evangelising from point to point, until every race and people accessible to him had heard the message of salvation from his own lips, or he might seek out the strategic centres in the Roman Empire, seize them as the bases of operation, build up Christian Churches in them, and leave the work of evangelisation to their members. The latter was the method chosen, and its wisdom and efficacy are proved by history and by present-day experiences.

6. The Ministry of Intercession.—" Pray ye, therefore, the Lord of the harvest that He will thrust forth

labourers into His harvest" is the corollary of the Lord's vision of the task waiting to be accomplished. He brought up His disciples in the school of prayer, and He prayed for them as individuals. Again the letters of Paul are proof how fully he had grasped his Lord's lessons. I need hardly recall these marvellous prayers—their content and their purpose. But they do not stand alone. "I thank my God at every remembrance of you," he writes, and in light of that word how pregnant with significance are the lists of greetings contained in the epistles! These men and women were on Paul's "prayer list," as we say to-day, and he knew himself to be their fellow-labourer in a very real sense, even when he was shut up in prison, as to them also was due much of the success of his own Mission. We have thus the highest sanction for the prayer unions, which are so valuable and helpful a feature of many missionary societies. In a recent visit to Sweden the writer was much impressed by a beautiful little chapel in a missionary training institution set aside for the private prayer and intercession of the students, thus placing this great ministry at the heart of the collegiate life.

Finally, and greater than all else as a missionary method, was the creation of new personalities. Paul can write to some of his hearers about the terrible degradation and darkness of the old heathen days, and he can say with a pathetic truthfulness, "And such were some of you," but through Jesus Christ such men had become a new creation in Him. The old had passed away, and all things had become new. God had called them not for uncleanness but in sanctification, and thus it came to pass that they were witnesses and messengers of His Church, whose message no man could safely neglect, for he that rejected it was rejecting not the message of man but of God, who filled such messengers with His Holy Spirit. It was these men who became not only ensamples to all that believed, but also from whom and by whose changed lives the word of the Lord sounded forth throughout the whole world. It was Jesus Christ who revealed the truth that the greatest revelation of God was in a human life, subjected absolutely

to the Divine will, and it was Jesus Christ who, through His Spirit, made it possible for that age, and for all succeeding ages, to lighten the darkness of the world by the presence in its midst of those who were then and have been ever since by His grace and mercy, as His great apostle says, " luminaries in the world, holding forth the word of life."

G. CURRIE MARTIN.

THE AIM OF EDUCATIONAL MISSIONS.

A QUESTION of missionary policy that has attracted considerable attention of late concerns the precise aim of educational Missions. The Edinburgh Conference has distinguished three general aims underlying the educational missionary work of the Church in India :—

"1. The conversion of individual pupils and students.

"2. The training of Christians . . . with a special emphasis on the importance of providing the Indian Church with teachers and leaders.

"3. The general diffusion of Christian influences and ideas."

Now it can hardly be doubted that it is the first of these three aims that bulks most largely in the minds of the majority of the supporters of educational Missions at home. It is probably also the predominant motive in the minds of most of those who offer for the work of missionary education abroad. But it is patent to the mind of any student of missionary policy that the second and third aims are receiving increasing emphasis. The question arises: Is the importance thus attributed to the "edificatory" and "preparatory" aspects of missionary education justifiable? Is it sound? Is it of the essence of the true missionary motive, or is it only a by-product?

The student of to-day is accustomed to determine such questions by the historical method of inquiry. When we have discovered how a thing came to be, we feel that we are in a position to appraise its right to be, and to gauge its legitimacy and intrinsic worth. There are, perhaps, few inquiries in which the historical method is more illuminating than in the present investigation.

The missionary who lands to proclaim his message to a new people, who are as yet virgin soil, can hardly fail

to regard the conversion of individuals as the chief purpose of his educational work. But when, as a result of his work, a Christian community gradually begins to emerge, he must feel increasingly the responsibility of providing its children with an adequate Christian education. And as missionary strategy recognises with growing clearness that no country ever has been or ever will be effectively Christianised except through the agency of an indigenous Church, it comes more and more to be perceived that the primary object of the foreign missionary body must be the preparation of such native leadership as will enable the Church of the land adequately to discharge its evangelistic and pastoral obligations. And so it has come to pass that the Edinburgh Conference has deliberately assigned the chief place in missionary education to that object which came second in the order of time. "We wish to lay it down that we believe that the primary purpose to be served by the educational work of missionaries is that of training the native Church to bear its own proper witness." (Report, Vol. III., p. 371.)

What, then, of the third or "preparatory" function of missionary education: the diffusion of Christian ideals? Is it valid? Has it a primary place in the aims of the true and loyal Christian-hearted missionary? There are those who openly affirm that this has only come to be adopted as their aim by missionary educationalists *faut de mieux*. The Bishop of Madras says, "A large part of our educational work among the higher castes in towns and cities . . . has produced scarcely any result in the shape of converts. Missionaries are beginning to feel the need of justifying work of this kind. . . . Practically the tendency in many cases is to aim at Christianising the students rather than at making them Christians. The result actually produced becomes the result virtually aimed at."

Substantially the same position has recently been argued by Mr. Roland Allen in his article on "The will to convert in Mission schools."

One obvious flaw in this argument is the assumption that educational Missions do not produce conversions. This is a startling example of the falsity which follows from an artificial restriction of the field

of inquiry. For it is in glaring contradiction with the well-nigh universal admission that the great majority of converts from the high castes whom it falls to the lot of the evangelistic missionary to baptize have themselves in earlier years been pupils of Mission schools and colleges. The educational missionary has sown what the evangelistic missionary reaps, and both sower and reaper rejoice together. Dr. Mackichan, for example, the Vice-Chancellor of the University of Bombay, states, "With reference to Western India, it may be asserted . . . that schools have been the principal instruments in the ingathering of converts." The Wesleyan Conference in Ceylon reports that 60 per cent. of their converts are due to the influence of primary Mission schools.[1]

Upon the contrast between this (supposed) dearth of conversions springing out of this work and the manifest optimism of the educational missionary Mr. Allen proceeds to base a most interesting argument. "You say you are aiming at conversions. You are not obtaining them. You must then be overwhelmed by disappointment and despair! But, on the contrary, you are full of encouragement. Manifestly, then, you are not really aiming at conversions, but at some other object; which other object you are obtaining, and are therefore encouraged. Be a man and own that this is so, and thus save us from the difficulty we find in trying to understand you."

And so, to them as to Mr. Allen, the lack of connection between the actual results achieved and the hopefulness and optimism which so constantly inspires them is a daily wonder. The present writer knows something of the spiritual travail of not a few educational missionaries in India; and he must be a strangely superficial observer who has not discerned that passionate yearning after the souls of their pupils is the central, ever-present, and all-pervading inspiration of these men's lives. It is the key that unlocks all the chambers of their manifold activities. It explains the sustained sacrifice, the buoyant eagerness

[1] News has come to me while actually engaged in correcting the proof of this article of the baptisms in November of five pupils in one of the very colleges visited by Mr. Allen.

of lives of tireless, unremitting toil. Even if God has called them to a type of work in which (owing to the peculiar conditions of training in India in respect of age, parental dependence, family, and caste) immediate baptisms are unlikely to occur, nothing else than an ultimate harvest of conversions will ever satisfy their souls' deep longing. It is for this they are working and praying and living every day and all day.

Now, in the striking phenomenon he here notices, Mr. Allen all but has the answer to his problem, and yet, missing it, wanders wildly far afield. This same phenomenon is the daily wonder of many a missionary, only they draw from it precisely the opposite conclusion. In the long-continued absence of any visible fruit and seal of their work in the form of baptisms among their students, they marvel at God's daily gift to their own souls of fresh faith and new hope. In this gift of a faith and a hope, which only grow more buoyant as the years go by, they see an overwhelming evidence that God is with them. The faith is so obviously supernatural, divinely given, and sustained. And so, year in, year out, though in God's providence the reaping day be long delayed, they sing: Emmanuel.

There must be many such missionaries who have read Mr. Allen's article with sensitive conscience and keen desire to discover the weak places in their spiritual armour, and yet have felt that, if the conclusion be that the will to convert is lacking in their work, then the premises must be wrong. Mr. Allen's cap is simply a misfit.

Yet Mr. Allen makes one most valuable contribution to the attainment of a true perspective in this matter. He insists with fine intensity upon the principle that the will to convert is an essential element in any true presentation of the Christian message.

And there is a further element of truth in Mr. Allen's argument which is also that of the Bishop of Madras. Undoubtedly most educational missionaries come out with the hope of conversions as their most definite aim. It is only after years of labour in the field that they come to value so highly the preparatory work of educational Missions in the diffusion of Christian ideals. They see all about them day by day the wide acceptance of Christian standards

and of Christian sentiment; they are witnessing in their students the daily miracle of the transformation of character; they are watching the process by which God is making, out of very flabby, selfish, unpromising material, men who are true and dependable, fervent and patriotic. The truth seems to be this: The educational missionary is all the time aiming definitely at conversions; ultimately nothing but conversions can ever satisfy him. But, in the mean time between seed sowing and harvest, God is giving him something else, an essential stage in His great world-plan. And the question the educational missionary is for ever asking himself is this: Is this something else which God is giving me only a *second-best*? Or is it, like all God's gifts, part of His very best? Is He thus leading the blind by a path that they know not, leading them on, by a way not of their own choosing, to understand His own great plan for India?

A hostel in North India was visited by one who occupies the foremost place among evangelists to Indian students. He had just addressed the students with marked power and effect, and yet speaker and missionary-in-charge both knew instinctively that no immediate baptism was likely to follow. Coming away, the speaker uttered the single phrase: "It's India, India." Explaining, he told how a few years previously he had landed for his first night in his first visit to China. He spoke that evening to the students of quite an ordinary missionary college, where no special preparation of any kind had been made for his meeting. Yet as a result of that address twelve Chinese students of good position were baptized within three months. He then told how he had come to India convinced that God had called him to the work of bringing men to decision. After visiting all the Mission colleges of India, he selected one that seemed to him ripest of all. Months of preparation and special prayer followed. The ten days' Mission came. The staff were all of one mind, praying in the adjoining room through each address. Yet nothing happened—if baptisms be the test. Feeling that perhaps a second similar effort was needed, a similar Mission was held eighteen months later, with a similar result. Again, he spoke of the great united Mission to the students of

Calcutta held in 1909. All the Missions concentrated with the utmost earnestness and enthusiasm upon this effort; and Calcutta is perhaps the most hopeful centre for such work in India. Crowded meetings were held night after night, lasting several hours each. Never, he said, in all his experience of evangelistic work in the West, had he felt such power as in those meetings. Yet, after the lapse of many months, he had not heard of a single baptism as a result thereof. Was the manifest working of God at those meetings fruitless? Was the wealth of sacrifice and prayer and faith lavished in the educational Missions of India thrown away? Was it not rather that under the strong and patient hand of God conditions throughout the vast continent of India were surely and silently working up for a national movement towards Christianity on an unprecedented scale? And meantime God was giving His servants whom He had called to this great work of faith the vision of that tremendous day as a present inspiration.

A possible index to the Divine plan for India's conversion is supplied by a study of the history of the Christianisation of other nations. That history seems to conform to one or other of two widely distinguished types. In Judaism we have a process of national preparation extending over centuries. As a result St. Paul visits, let us say, Thessalonica, spends a few weeks there, and leaves behind him a Church securely established with its own ministers. If the exaggeration and anachronism may be pardoned, he preaches one day, baptizes the next, and consecrates his bishops the third. Of the opposite type the present writer is constantly reminded by the proximity to his own home of Pallinsburn, where Paulinus on one day baptized a chief and several hundred of his followers; which may be taken as an incident typical of the conversion of Northern and Western Europe. As a result you have through the middle ages vast areas of what is, substantially, baptized paganism, whose true Christianisation has been and still is an unsolved problem.

In India we have both these processes at work simultaneously. There are, on the one hand, the mass movements of the lower castes, or "untouchables," towards Christianity. There is, on the other hand, the very thorough

and by no means slow process of the leavening of the higher castes with Christian thought and sentiment. These seemingly opposite phenomena are due to the working of a single cause. The Indian always moves in castes. He will think, discuss, reason as freely as you like, but it simply does not occur to him to *act* except with his caste. He eats, dresses, works and behaves as his caste does. Hence the often noted phenomenon of the apparent divorce between creed and practice in India. This has a familiar but little appreciated bearing on the question of baptisms from among the higher castes. On the whole, the so-called depressed classes gain by baptism. Christianity opens to them new possibilities of progress and advancement. The missionary would like to baptize half-a-dozen of whose motives he feels sure; but he must baptize the whole caste or none. On the other hand, the high-caste convert loses by baptism more than we can measure or appraise.

Conceive a parallel case. Suppose that in the recent Mission of Dr. Torrey at Cambridge every undergraduate entering the hall had known that to respond to the speaker's message, to allow himself to be influenced by his argument or swayed by his appeals, and to take the step which the missioner was urging upon him, would mean that he left that hall never again to enter his own home; or, if he attempted to do so, that he would be hounded out with the curses and execrations of parents, brothers and sisters. Suppose it meant, further, that he was henceforth a leper and an outcast from the whole of Cambridge society: that he would be hated, suspected, loathed by every Englishman of whatever rank, who knew who and what he was: that for wife and friends he would have to turn—shall we say?—to the Spanish colony in London; and then think of the veritable brick wall of sullen opposition against which Dr. Torrey would have had to speak. It is not that India is full of hypocrites who are convinced of Christianity, but unwilling, because of the price, to be baptized; but that the knowledge of what lies before them is an almost invincible barrier against openness to conviction. What intensely moves one is to get in touch with the few who are honestly striving to listen with an open

and fair mind. In the West a man seldom has to face the full cost involved in true discipleship until he has tasted something of the sweetness and the power of the Gospel. In other words, sacrifice follows rather than precedes conversion. In India it is otherwise. The knowledge of the frightful cost of baptism is of necessity so constantly present to the consciousness of the Hindu student that it produces in him an intense unwillingness to be converted. Therefore, in this article I speak rather of baptisms than of conversions. For, until a man is willing to be baptized and pay its cost, he must almost of necessity have his heart set against conversion.

The reality of the obstacle interposed by caste may be illustrated by a conversation overheard in the common room of a Mission hostel not long ago. Two students were hotly debating the subject of caste. To the argument that caste was the curse holding India back in thraldom, the other replied: "We will fight for caste to the end; for it is our last standing-ground against Christianity. You know quite well that, if it was not for caste, three-quarters of the men in this hostel would be Christians to-day." And the other assented!

Another most serious deterrent from baptism, all the more powerful because often unconscious, is the sense of the utter foreignness of the body to which by baptism the man would have to attach himself. As the result of the work of a Mission hostel in North India, there grew up in the city a body of non-Christian students calling itself "The Church of the One God." They met for half-an-hour's worship every Monday, Wednesday and Friday evening. Outside the central hall of the Government hostel in which they met were their shoes. Inside, squatting barefoot in a ring on a large white ground-sheet, were some thirty-five students, wearing nothing but the inner garments of white cotton, which is the dress they are accustomed to associate with religious exercises. They were swaying slowly backwards and forwards in silent meditation with eyes closed. The atmosphere of the place made prayer easy. Proceedings began by a simple prayer addressed to God as Father, asking for light and guidance. Then followed a discourse, equally pathetic. Next one

and another, sitting in his place, recited some religious poem. The first was " Lead, kindly light," the second " Nearer, my God, to Thee," and the third a Theosophist jargon addressed to " Mohammed, Buddha, Krishna, Jesu." After the singing of some Indian hymns, a collection was taken for a Hindu orphanage, and the service concluded with another prayer, and the benediction, " Let us depart in peace," with the reply, " In the name of the Lord." Now any Indian, high or low, entering the room, would have divined at once what its purpose was, and would have taken his place naturally in the ring. But an educated Indian entering our Indian city churches—handsome edifices, brilliantly lit, with pews and choir, and blaring organ, and congregation wearing their best European dresses—and listening to the translation of our English liturgy, and hymns set to English tunes, regards the whole thing as a show (*tamásha*), and receives no religious impression or attraction whatsoever. Instinct makes him feel quite certain that *that* is not what he is meant to be, and that the religious destiny of India does not lie *that* way. *This* body at least has not found the solution to India's religious problem. If baptism means joining such a body, then baptism cannot be God's plan for him.

This state of things is largely the result of the honest and definite conviction of past generations that the Englishman was the last word in perfection, and that the missionary's business was to make the convert as like himself as possible. The cure is particularly difficult and delicate. For the line of social advance to the Indian Christian, outcasted from Hindu society, leads upwards by steady gradations through the Eurasian to the European as its apex. Political and pecuniary interests all work in the same direction. And any attempt on the part of the missionary to urge " Indianisation " almost inevitably appears to many to be only a new device to keep the Indian Christian " under."

The point I have been trying to make is this. The powerful influences that deter from baptism, some of which have been sketched above, operate primarily on the mind and heart *of the Indian pupil*, and only very indirectly on

the consciousness of the missionary professor or head-master. The burden of Mr. Allen's argument suggests the reverse process. For example, he says repeatedly that the missionary is deterred from pressing matters to an issue by fear of the result of baptisms, and by a notion that his "Managers" would view with disfavour the imperilling of the school's future by "conversions." At least in the cases of the Societies I know, the argument is all the other way. It is the lack of baptisms (in school or college; they often come in later years!) which frequently makes it very hard to induce missionary Boards at home to continue their support of educational Missions. The considerations working on the missionary's consciousness are rather those which would drive him to press unhealthily for immature conversions in order to swell his statistics.

Some educational missionaries there doubtless are who definitely adopt the extreme position named by Mr. Allen. On the other hand, I should find it difficult to name any from my own acquaintance who were not thinking, planning, working, praying, living definitely for the conversion of their pupils. They live and work by faith. To walk by sight would utterly dishearten them. To work for conversions is their task. The supply of hope for them is God's daily gift, but they know not the times and the seasons in God's great plan for India. And so, in spite of the long delay, in spite of the arguments of those who tell them that in the name of all reason they ought to be profoundly discouraged, they take heart and go on, still working definitely for "conversions." For they believe that the Lord is not slack concerning His promises, as some men count slackness; and the victory by which they overcome is faith. If some be tempted to weaken and grow faint, let us strengthen their hands by prayer that their faith fail not. And let us not despise the manifold results of other kinds which God gives to each educational missionary as encouragement for the way.

Chief among such results is the permeation of Hindu society by Christian thought and sentiment. How far-reaching and thorough that permeation is could hardly be better illustrated than by the citation of the prayer, offered

in English, just as it stands, by the Hindu President of the Indian National Congress at its opening session in Calcutta in 1908. Most readers will hardly need to be reminded that the Congress is an exclusively political body composed almost entirely of Hindus. The prayer was as follows :—

"O most Gracious God and Father, by whose Divine Providence mankind is ruled and all things are made to work out His good ends, we thank Thee for enabling us, Thy unworthy servants, to assemble once more in this great city. We bless Thy Holy Name that Thou didst put into the hearts of our leaders, some of whom have now departed this life, to establish this Congress, and didst grant them wisdom and ability to maintain and develop it in the face of manifold and vast difficulties.

"We seek Thy blessing, O Heavenly Father, on the proceedings of the present session of our Congress. Give to the President and to all speakers the guidance of Thy Holy Spirit, so that nothing may be said or done here that is not in accordance with Thy Holy Will. Remove from us all ill-feeling, prejudice, and uncharitableness, and fill our hearts with a genuine desire for the good of the country and its people, with unswerving loyalty to our rulers, and with good feelings towards all sections of the inhabitants of this land. Let moderation and earnestness, wisdom and charity, humility and harmony, characterise our proceedings at this gathering.

"We implore Thy blessing on our gracious Sovereign and Emperor, King Edward, and on the Royal Family. Enable those that bear rule in this land under his Imperial Majesty to realise their unique responsibilities consequent on their position which Thou hast been pleased to grant them, and help them to fulfil the sacred charge committed to them, so as to glorify Thy Name and to benefit our people.

"Pardon our shortcomings, strengthen our infirmities, bless our labours, and bestow on us such a measure of success as Thou thinkest fit. Grant us the spirit of self-effacement and self-sacrifice, and accept our humble services, to the glory of Thy Holy Name and the good of our beloved motherland.—Amen."

Could more striking evidence be offered of the work effected by Christian colleges and schools, and of the tidal wave of "conversions" we may expect when caste begins to break?

India moves in caste. The castes thus permeated by Christian thought and sentiment must soon begin to move. When the move begins there will be a landslide into the

Church. That landslide will sweep on one side the missionary and all his works. There will be heresies galore. But a Christian nation will be born in a day. The substance of that thing hoped for, God is giving his missionaries in present faith. Of the certainty of that day let a Hindu be witness. It was Keshab Chander Sen, the founder of the Brahmo Samaj, who, speaking in Calcutta of the "Religious Future of India," concluded with these words: "None but Jesus; none but Jesus; none but Jesus is worthy of the crown of India's worship: and He shall have it." Are educational missionaries to be blamed if, sharing that conviction, they have faith and hope to work for conversions, though they know not the day, nor the hour, of His appearing?

W. E. S. Holland.

P.S.—The Indian mail has just brought news of a class of seven students who have been studying philosophy under a recently baptized Indian professor. All seven took first-class honours in their B.A. examination: six have been baptized, and the seventh is preparing for baptism.

EDITORIAL NOTES

Introductions to our readers. The Right Reverend *Bishop Gibson*, who deals with the important problem of developing missionary work on self-supporting lines, was formerly Bishop Coadjutor of Capetown, and, though compelled by ill-health to resign his work as Bishop, is still acting as a missionary in South Africa.

Dr. A. J. Brown has been the Secretary of the Presbyterian Board of Foreign Missions in New York since 1895. He has travelled extensively in the Far East, and has written several books on problems connected with Christian Missions, including one entitled *New forces in Old China.* He was Chairman of the North American Executive Committee for the Edinburgh Missionary Conference.

Mr. Leslie Johnston contributed an article on modern missionary methods to the October issue of this Review in 1910. Since then he has had the opportunity of studying missionary methods on the spot during a prolonged visit to China. He is a Fellow of Magdalen College, Oxford.

The author of the graphic sketch entitled "Dead eyes" is the *Rev. C. Campbell Brown*, who has been connected with the English Presbyterian Mission to China since 1893.

Major H. Storr (of the 2nd Batt. Middlesex Regiment) served through the Boer war, and has spent eighteen months in South India. He attended the Edinburgh Missionary Conference as one of the C.E.M.S. representatives and is a member of its Executive Committee.

The *Rev. G. Currie Martin, B.D.*, who is the Secretary of the London Missionary Society, is the author of a large number of books and articles dealing with Christian Missions and other subjects.

The *Rev. W. E. S. Holland*, who is another former contributor to the pages of this Review, is the Principal of the Christian hostel in connection with the university at Allahabad.

Where are the men?

We specially commend to the attention of our readers the article in our present issue by Major Storr, in which he urges that the Church of England Men's Society ought to do far more than it is at present doing to promote the interests of Christian Missions. In a recent number of *John Bull* (so we are told) the Editor made a somewhat vehement attack on the C.E.M.S., being under the impression that these initials denoted Church of England Missionary Society. We regret that his assumption was as wide of the mark as it actually was. It is doubtless the case that many of the most ardent supporters of Missions are members of the C.E.M.S., but they do not form a large proportion of the hundred thousand men who are now members. The future of Missions depends largely upon whether the average Christian can be induced to see that he cannot live a consistent Christian life at all unless he is prepared to take an active part in trying to spread the knowledge of God's love among the non-Christian races. A Chinese woman who had long been trying to lead a Christian life, was asked why she had not asked for Christian baptism. In reply she said that she could not do this as she understood that baptism would entail upon her the obligation to leave her home in order to preach the Gospel to all nations, and this she was unprepared to attempt. We commend the teaching embodied in this story to the attention of the C.E.M.S., and to all professing Christians who are not taking an active interest in Christian Missions.

China in convulsion.

The political condition of China alters from hour to hour, but the prospect of the whole country continuing to be governed from Peking grows more and more remote. We do not want to see China revert to the condition of strife and disunion which prevailed from the fall of the Han

to the rise of the Tang dynasties—*i.e.* from 220 A.D. to 618 A.D.—when four or five separate dynasties ruled simultaneously. Should a republic be established in Central China, it is practically certain that Manchuria, Mongolia, and Chinese Turkestan would maintain their own independence, as Thibet has already made haste to do. The future prospects of these independent provinces, whether looked at in the light of the attempted aggression of European Powers in the past or from a social and religious standpoint, would then be very discouraging. In view of the important influence which Yuan Shih Kai is likely to exert upon the future of his country, it is interesting to remember that the Christian missionaries who were scattered throughout the Province of Shantung at the time of the Boxer insurrection owed their lives largely to his intervention on their behalf. At that time he issued a proclamation to the missionaries, in which he said: "You have been preaching in China many years, and, without exception, exhort men concerning righteousness. In establishing your customs, you have been careful to see that Chinese law was observed. In regard to your presence in this province, I willingly testify that it makes for good, and that the teaching you impart is calculated to benefit all who may embrace and follow its precepts. Moreover, its effects upon our people are beneficial, and do not in the least interfere with their duties as subjects of the Empire and law-abiding citizens." We would draw our readers' attention to the article on Chinese Education in our present issue, and express our earnest hope that the appeal for funds to found a university at Wuchang may meet with a wide response. The university will not be connected with any missionary society, but many of the societies who are working in mid-China will establish hostels where scholars will receive definite religious teaching while attending the courses of secular education provided by the university. Its first principal will be the Rev. W. E. Soothill, M.A., late principal of the Shansi Imperial University. Whatever the political future of China is to be, the Wuchang University, if properly supported, is bound to exercise an immense influence in the populous district in which it is to be established.

The population of China. THE first fact that most of us learnt about China, soon after we emerged from our cradles, was that its population was four hundred millions, neither more nor less. It would probably be impossible to find a geography book that did not contain this statement. It is, therefore, a severe shock to learn that our reckoning has been out by nearly a hundred millions. According to a census which has just been published by the late Chinese Government, the number of its people is 312,420,025. Our figures are taken from the Chinese Cabinet *Gazette*, which is the oldest newspaper in the world. It was not thought possible to count each separate individual, but the families were counted, and were then multiplied by five. We have heard enthusiastic people speak of Peking as perhaps the most populous city in the world, but, according to the new census, its population is 692,850—that is, less than a tenth the size of London. If the number of inhabitants given above be correct—and it is more likely to be correct than any previous estimate—the population of China is three million less than the population of India as shown by its last census.

Sun Yat Sen. To all concerned with the promotion of Christian Missions in China it is a matter of special interest that Dr. Sun Yat Sen's Christian belief, of which he has never made a secret, has been no obstacle to the exercise of the immense influence which he exerts over millions of his fellow-countrymen. It was while he was on his way to attend service at St. Martin's Church that the attempt on his life was made by the officials of the Chinese Embassy in London. He was born at Fatshan near Canton, and is the son of a Chinese evangelist. He is a fully qualified medical doctor. He, more than any other single individual, is directly responsible for the revolution which has taken place in China, and to his moderating influence is probably due the friendly spirit in which the revolutionaries have treated Christian missionaries and all Europeans. To an interviewer Dr. Sun Yat Sen recently said : " Our greatest hope is to make the Bible and education, as we have come to know them

by residence in America and Europe, the means of conveying to our unhappy fellow-countrymen what blessings may lie in the way of just laws and what relief from their sufferings may be found through civilisation." We are far from desiring to see the progress of Christian Missions accelerated by any direct influence to be exerted by the new Government in China, but it is a cause for thankfulness that the liberation from misrule of this great nation should be brought about by one who is glad to call himself a follower of Christ.

The opulence of missionary officials. THE *Daily Mirror*, in its issue of November 13, published a series of sketches depicting the manager, secretary, treasurer, and editor of an imaginary missionary society living a life of idleness, and drawing magnificent salaries, while an underpaid missionary is being clubbed to death by savages. Our only reason for alluding to it is to express our satisfaction at the paragraph which appeared in the same paper on the following day expressing regret that any of its readers could have imagined that the sketches expressed the sentiments of the Editor. In a letter received from him relating to these caricatures he says: "The cartoon was not intended as an attack on missionaries or Missions. The good which they do is too well-known to dispute. I am afraid, however, that we blundered, because several good friends of ours have totally misunderstood what we were trying to say." It is well known by all who understand the working of missionary societies that by far the greater part of those who work at home on their behalf receive nothing for their services. A serious complaint was recently made against one of the largest of the missionary societies that its officials were underpaid, and did not receive salaries at all proportionate to those paid for similar work by commercial houses.

In memoriam. THE sudden death of the Rev. Arthur Lloyd at Yokohama on October 27 involves a serious and well-nigh irreplaceable loss to the cause of Christian Missions to Buddhists in the Far East. Many of our readers will remember the remarkable article

entitled "Gnosticism in Japan" which appeared in our issue for July 1910. In this article, and in the book entitled *The Creed of half Japan*, which is reviewed in our present issue, he endeavoured to trace what he believed to be the close connection which exists between the Amida sects of Buddhists in Japan and the form of Christianity held by the Gnostics in Egypt and Persia during the first three centuries of the Christian era. Mr. Lloyd was a Fellow of St. Peter's College, Cambridge, and, after holding a country living in England, went out as a missionary to Japan in connection with the S.P.G. in 1884. Later on he ceased to be connected with any missionary society, and in 1893 was appointed by the Japanese Government Professor in the Imperial University at Tokyo. He had studied the early literature of Northern Buddhism more carefully than any other living European, and for the last year had been engaged in conjunction with some Japanese Buddhists in translating the Indian Buddhist books which were translated into Chinese in the second and third centuries of the Christian era. It is a matter for sincere congratulation that the book on which he had spent so many years of work was completed before his death. It is a book which for a long time to come will be the authority on the matters with which it deals.

Language schools for missionaries.

We are very glad to hear of the attempt which is being made to establish a language school for missionaries at Bangalore, in South India. The scheme is supported by a number of different missionary societies which help to carry on work in South India, and its object is to afford missionaries on their arrival in India the means of making a careful study of the language in which their future work will have to be done. If such schools had been generally established and supported in the past, and if missionaries had been set free to devote the whole of their first year, or even two years, to the study of the vernaculars and the study of non-Christian religions, the work which they have accomplished would be more thorough and more effective than under the circumstances which have existed in the past it was possible for it to become. The Bishop of

Madras has given this scheme his hearty support. The United Board of Missionary Study is endeavouring to devise a scheme for the organisation of missionary study at home, and we hope that the time may come when it may be possible for a student to begin his study in England and then pass on to a language school in or near the particular district in which he is afterwards to work.

The International Review of Missions. WE offer a hearty welcome to the new International Review of Missions, of which we have just received the first number. Its object is to act as the mouthpiece of the Continuation Committee of the Edinburgh Missionary Conference, and at the same time to promote the serious study of missionary work and missionary literature. We trust that many may be found who have the time and the desire to give to the new review the careful reading which it deserves. We note the contents of the first number later on.

Our tenth year. WITH the issue of the present number this Review enters upon the tenth year of its existence. It was started in response to a desire expressed by many to whom the ordinary missionary magazine did not appeal, that a Review might be published which should have a wider outlook than that of any missionary society, and should discuss problems raised directly or indirectly by work carried on by professing Christians in non-Christian lands. The credit for any measure of success which the Review has attained is entirely due to the contributors of the various articles who, scattered far and wide throughout the world, have contributed so largely of their time and labour. Could they see some of the acknowledgments which reach us from time to time from non-missionary quarters of the help which the Review has been to our correspondents, they would feel that their labours had been by no means in vain. We venture to claim that the success of their labours has made possible the birth of the more learned and elaborate Review which comes into existence with the New Year.

LETTERS TO THE EDITOR.

THE PROBLEM OF REUNION.

DEAR SIR,—May I ask for space in your columns to make clear one point which does not seem to be understood at home. The problem of reunion in the Mission field differs in one important respect from that in England. We are in a new country and can lay aside convention. This means that we may agree to make experiments such as would be of doubtful expediency under other conditions. These experiments are not finally binding. They are subject to revision. Their importance, however, is enormous. They help us to get out of the rut, and when we find the wheels begin to move forward it is often astonishing to see how far we can go in common without sacrifice of principle.

The method may be stated as follows: We agree with our Christian neighbours to aim at

Practical union in work and prayer up to the point where in practice our principles are seen to diverge.

You will note I have written "where in *practice* our principles are seen to diverge." If I had written "where in *theory*," I am afraid we should have made very little progress; for we all imagine our own theories to cover far more ground than they really do.

We make the venture of faith, trusting each other as brother Christians. We know all the while on both sides that it is quite possible that in the end we shall have to retrace our steps and the experiment of "practical union" will prove a failure. But, on the other hand, we trust that it may be a success. In the latter case, which is by no means infrequent, we have won by faith a glorious triumph for the Kingdom of God. In the former case we may have sorrowfully to confess defeat, but we part company respecting one another all the more and understanding one another better.

To put the position in what may appear a crude metaphor—we have to push on with our train till we reach the danger signal, *and not before.* Very often the signal, when we come

up to it, goes down, and we find we can go on further still. Sometimes, but by no means always, we have simply to "reverse engines" and steam back to the last halting-place, and wait there for a fresh start. It may be that once in a very long interval some train dashes past the danger signal, and then, of course, a disaster takes place. But better even that risk than never to go forward at all!

It may be said by those who stay at home that all this is too "adventurous." But what is all missionary work except one great adventure? And does not adventure very often spell faith in God?

At least, that is how I read the Acts of the Apostles, the most "adventurous" book in the whole Bible. What were St. Peter and St. Paul doing all the while but making ventures? The Gentiles might not have been admitted to baptism to this day if St. Peter had not made the great venture and baptised Cornelius. And I have no doubt those who were staying at home at Jerusalem thought the experiment far too risky, and talked about principles being compromised. But the great work of the Church went forward all the same. Yours very faithfully,

C. F. ANDREWS.

Delhi.

REVIEWS.

Other Sheep, a study of the peoples of India, with particular reference to the collision between Christianity and Hinduism. By Harold Begbie. 344 pp. Published by Hodder and Stoughton. 6*s*.

MR. HAROLD BEGBIE, the well-known journalist and the author of "Broken Earthenware," has written a book on India which deserves to obtain a wide reading, and this despite its many serious faults. It was not to be expected that a journalist, ignorant of any Indian language and without any previous study of the Indian literature which has been translated into English, should understand much about the highest religious thought of India; but his failure to admit that there can be anything uplifting or good in the teachings of Tulsi Das and others which exert an influence upon the lives of millions of Hindus greatly detracts from the value of the judgments upon Hindu religious customs which he delivers with the authority of a judge. As he tells us that his guide through India was an officer of the Salvation Army, we are not surprised to find that he considers that the Army is doing the best missionary work which is being done; but to those of us who know Indian missions it sounds curious that Mr. Begbie should refer to the harm done when one Christian Mission tries to cover the ground already covered by another Mission. As we know by experience, in India the universal complaint made against the Salvation Army by practically all Christian Missions is that, instead of attempting to evangelise non-Christians, it starts work in the immediate vicinity of another Christian mission and attempts to re-convert its converts. If Mr. Begbie had been fortunate enough to see more of the work which is being done by other Missions, he would, we feel certain, have formed a more optimistic opinion, not only of their work, but of their motives. The real value of this book lies in the graphic picture which it draws of India's sorrows and of India's needs. Many who take little interest in the social and political condition of their Indian fellow subjects, and none at all in Christian Missions, will be induced to read this book by the fact that it is written by a journalist who has won his reputation in other fields, and will thereby have his

sympathies drawn out towards the peoples of India. Some of those who have been told by the opponents of Christian Missions that the religions of India are good enough for the people of India will be surprised to learn what the writer of this book has to say. His language is as clear as it is significant. Thus he writes: "There is a foolish notion abroad that Christianity—Eastern in its origin—is the religion best fitted for the West, and Hinduism the religion best fitted for an awakening India. Those who cherish this notion not only ignore the consideration that if Christianity be true it is true for all mankind, but would have us think that an Orient wakening to the knowledge and culture of the Occident will still satisfy its soul with the myth of its own departed darkness. Far from this folly is the truth of things; and nothing would be more fatal to civilisation than to let a loose prejudice against missionaries blind the eyes of Europe to this certain truth, that awakening Asia will either rise up in the faith of Christianity or in the no-faith of a truculent materialism." Again, later on, he writes: "India can be won for progress, because it can be won for Christ, and it can be won for Christ swiftly and victoriously if the followers of Jesus awaken to the new birth of Christianity and give themselves with enthusiasm to this moving spirit of emerging truth." Once more he says: "An honest man who travels through India, even with the most casual observation and the least effort to discover the fact of things, finds himself, must find himself, again and again bowing himself in spirit, with a new adoration in his soul and a fresh understanding in his mind, before the majestic beauty and incomparable sublimity of the Divine Christ. If, after my long journeys through India, one feeling is stronger in my mind than any other . . . it is that Christ stands in the history of mankind absolutely alone and unchallengeably supreme as the Light of the World."

We have not space in which to attempt to describe the contents of the book as a whole. Its graphic descriptions and the author's powers of word painting will make some of the scenes which he portrays live before the eyes of his readers. We quote one further paragraph, in which the writer endeavours to depict the different points of view from which the inhabitants of the East and the West regard life. "One has to remind oneself again and again that these interesting and delightful people not only differ violently from each other in the matter of religion and in the habits of social life, but they are absolutely and perfectly different from us in the whole range of intellectual outlook. . . . This polite and even jest-making Hindu believes that the world is flat; his god is a mixture of Bacchus, Don Juan, and Dick Turpin; he would no more be seen walking

side by side with his wife than killing a cow; he would no more sit down to meals with his wife and daughters than he would say his prayers in a mosque; he regards science as an absurd delusion; he considers that women have no souls to speak of; and as for your honoured, superior and complacent self, he holds in his heart that you are filthy in your habits, mad in your ideas, and loathsome to the gods."

Christian Missions in the Telugu Country, by the Rev. G. Hibbert-Ware. Published by the Society for the Propagation of the Gospel. Price 2*s*. net.

THE author of this book has had the advantage of studying the effect of Christian Missions upon the peoples of India in more than one district of that vast country. He was for some years the principal of St. Stephen's College, Delhi, which is affiliated to the University of Lahore, and went from there to the Telugu country in South India. During the last few years attention has been specially directed to this country owing to the fact that it has been the scene of several mass movements towards Christianity and the remarkable visible success which has attended all the different missions which are at work in this country. His book begins with a discussion of the origin of the Telugu people and of the way in which the English system of rule has affected them, and then goes on to discuss the attempts which the English administration has made to mitigate the severity of famines, to which this country in specially liable, and to the various efforts which it has made to benefit the people in other ways. The S.P.G. Mission includes about 18,000 adherents, who are scattered over more than 200 villages. The most interesting sections of the book are perhaps those which describe the daily life of the missionary.

There are still educated Englishmen to be met with who can write that "the notion of missionary work being a hard, a dangerous calling is not true to the facts," so that "a man who means to endure hardship and to find self-sacrifice had better stay at home and try a walking tour." A perusal of this book, with its simple narrative of the daily life and work of the missionaries, will make it clear to any unprejudiced person that statements such as those quoted above "are not true to the facts."

The class of Christians from whom the converts are drawn is chiefly the Pariah class, *i.e.* the Malas and Madigas, who by profession are respectively weavers and cobblers. A certain number of Sudras (or farmers) have been baptised, and the movement towards Christianity among them is spreading, but the number of Sudra converts is small, compared with the con-

verts drawn from the Pariahs. The number of Pariah Christians (53,000) in the districts where the S.P.G. is working considerably exceeds the total number of Brahmans, which is only 33,000. Mr. Hibbert-Ware agrees with the Bishop of Madras that our efforts should be directed towards winning over the Pariahs rather than the high castes. The author's experience in working amongst the high castes in North India adds weight to his opinion. Other chapters deal with the organisation of a Mission district, medical and itinerating work, and work among women.

"If we consider this Mission we find that it has had to face a good proportion of the difficulties that confront Missions anywhere in India: a bad climate, a country particularly hard for travelling, the opposition of the influential classes, and frequent famines. Add to these that it has been to a quite remarkable degree persistently undermanned. Yet it has gone on growing steadily for sixty years. After all records of opposition, difficulty, failure, and loss, there has always come, decade after decade, the statement of actual growth. This fact arrests attention. It argues some power behind the movement and behind the Mission. It remains for us to see whether, in the more detailed description of sections and results of the work, we can trace the working out of a will higher than the human wills and using them as its instruments."

Special chapters are devoted to the work of the Church Missionary Society and that of the London Missionary Society. The work of the former lies in the eastern part of the country, and includes the well-known Noble College at Masulipatam. The London Missionary Society is at work in the same part of the country as the S.P.G., but, with one or two exceptions, they have not Mission stations in the same town or village. The relations existing between the missionaries of the two societies have as a general rule been most cordial. The book contains a map and a large number of illustrations.

Beyond the Pir Panjab: Life among the Mountains and Valleys of Kashmir. By E. F. Neve, M.D. 320 pp. Published by Fisher Unwin. 12*s*. 6*d*. net.

THE author's work as a medical missionary in connection with the C.M.S. Mission in Kashmir is known to many of our readers. The present volume begins by giving a graphic account of the life of the village folk of Kashmir, which is followed by several chapters which describe the giant mountains of Kashmir and some of the efforts which the author has made to reach their summits. The last five chapters, which deal with the medical Mission work of which the writer has had so intimate an experience, will specially appeal to students of Missions.

We wish that these chapters could be enlarged and issued in a less expensive form. A Mission hospital is, as the writer says, "a moral text-book which can be read and appreciated by the most illiterate." Referring to the work of one of several Mission hospitals, Dr. Neve says: "Sometimes as many as 400 patients are seen in one day. The total number of patients who attend in one year, if they stood two-and-two rather close together, would extend to a distance of sixteen miles." Our imagination fails us when we attempt to realise the amount of misery and suffering which is represented by these figures, and which, thank God, the Mission hospital can do so much to reduce. Apart from any moral and religious benefits which medical Missions may confer, the need of extending them in India as centres of healing is very great. "In Great Britain it is said that there is one qualified medical man to every 1,400 of the population. In India there is not one to every 100,000 . . . it is doubtful whether five per cent. of the Indian population are reached by skilled medical aid. In London the mortality is barely 20 per 1,000 per annum. In Indian cities, even when there is no plague, it is quite double. In Kashmir about half the children born are said to die in infancy." The book is well illustrated and thoroughly readable.

The Position of Women in Indian Life. By Her Highness the Maharani of Baroda and S. M. Mitra. 358 pp. Published by Longmans. 5*s.* net.

THIS volume, which is written by Mr. Mitra under the supervision of one of the most intelligent and highly-cultivated women of India, is primarily intended as an appeal to the women of Inda to study, and in many instances to imitate, the life and occupations of their sisters in Europe. It will also be of interest to English readers as showing them what an educated Indian woman thinks of the position which women generally occupy in England, and in what ways they may try to help the women of India. The book is one which English missionaries to India should study for themselves and which they would do well to circulate in India. It is difficult to imagine a book which would do more to help Indian women to assimilate what is good in Western civilisation.

Introductory Lessons on India and Missions. By V. S. Azariah. 109 pp. 6*d.*

A Primer of Hinduism. By J. N. Farquahar. Published by the Christian Literature Society for India. 9*d.*

THE first of these booklets is written by an Indian from an Indian standpoint, and is intended to furnish a text-book for

Mission study classes. The first eight lessons deal with the people and religions of India, and the last four with the work and results of Christian Missions in India. The writer is a missionary at Dornakal in the Nizam's dominions, and is supported by the Indian Missionary Society of Tinnevelly. The second booklet is written by Mr. J. N. Farquahar (who contributed an article to this Review in July 1910) and contains an historical sketch of the development of Hinduism in India. Despite the mass of information relating to the teachings and literature of Hinduism contained in this little volume, the whole is so well arranged that the careful student who is already possessed of some knowledge of the subject would find it distinctly valuable. The specimens of Hindu literature belonging to different periods which it contains add considerably to its interest.

The Civilisation of China. By Herbert Giles, Professor of Chinese in the University of Cambridge, and formerly H.B.M. Consul at Ningpo. 256 pp. Published by Williams & Norgate. 1*s*.

THIS volume, which forms one of the series entitled "Home University Library of Modern Knowledge," is written by one of the greatest living authorities on China and should obtain a wide circulation. Its aim, as stated in the preface, is "to suggest a rough outline of Chinese civilisation from the earliest times down to the present period." The author writes from an optimistic standpoint, the closing words of his book being, "China will pass again through the melting-pot, to emerge once more, as on all previous occasions, purified and strengthened by the process." He regards as "an atrocious libel" the charge that has been frequently brought against the Chinese of practising female infanticide, and asserts that, even if isolated cases have occurred, the practice has never been known throughout the greater part of China. Gratitude he regards as a distinct characteristic of the Chinese. In their dealings with foreigners, however, the expression of their gratitude is not inconsistent with the use of language which, to say the least, is liable to be misunderstood. Thus he relates that "a Chinaman once appeared at a British consulate with a present which he had brought from his home a hundred miles away, in obedience to the command of his dying father, who had been cured of ophthalmia by a foreign doctor, and who had told him on his death-bed never to forget the English. Yet this present was addressed in Chinese: "To his Excellency the Great English Devil." Professor Giles claims for the Chinese the invention of a carriage in the fourth century which recorded the distance travelled as does the modern taxi-cab; also the system of finger-prints for the purpose of identification. The

compass, which is usually credited to the Chinese, was, he believes, introduced by the Arabs at a comparatively late period. To those of our readers to whom the origin of existence is a subject of special interest, we commend the following quotation from the writings of Chuang Tzu, who wrote in the fourth century B.C.: "If there is existence, there must have been non-existence. And if there was a time when nothing existed, then there must have been a time before that when even nothing did not exist. Then when nothing came into existence, could one really say whether it belonged to existence or non-existence?"

The Life of Dr. Arthur Jackson. By the Rev. A. J. Costain. 187 pp. Published by Hodder & Stoughton. 2*s*. net.

DR. JACKSON'S name will long be remembered in China as that of the man who was largely instrumental in preventing the plague, which had already claimed forty thousand victims in Manchuria, from devastating perhaps the whole of China. He went out to Moukden as a missionary in connection with the Presbyterian Missionary Society in 1910, and after two months volunteered to assist the Chinese Government authorities by examining the Chinese coolies and others suspected of plague who were anxious to proceed south by the railway. He knew full well the risk that he was running in undertaking this work. During the whole course of the plague no single individual who was attacked had recovered, and despite every precaution known to science the disease was then rapidly spreading. "Thus at Changchun the only foreign establishments which remained open—the Russo-Asiatic Bank and the Yokohama Bank—had their buildings disinfected every hour, and each customer as he entered was douched with fluid. Every employee of the banks, from the manager downwards, wore a disinfected white smock and a nose and mouth pad." Dr. Jackson started his plague work on January 14 and died of the plague on January 25. The sketch of his life is well written and few will read it without offering a prayer that they may be found worthy to be associated with this missionary martyr. We can sympathise with, even if we cannot make our own, the words spoken on the occasion of Dr. Jackson's funeral by the Viceroy of Manchuria: "The Chinese Government has lost a man who gave his life in his desire to help them. O spirit of Dr. Jackson, we pray you intercede for the twenty million people of Manchuria, and ask the Lord of Heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows. In life you were brave, now you are an exalted spirit. Noble spirit, who sacrificed your life for us, help us still and look down in kindness upon us all."

Should the Presbyterian Missionary Society at any future time decide to canonise any of their missionary heroes and to approve the invocation of saints, the words of the Chinese Viceroy will doubtless suggest one name which they will be glad to add to their calendar.

The Splendour of a Great Hope. By the Rev. A. E. Moule, formerly Archdeacon in Mid-China. 249 pp. Published by Robert Scott. 3*s*. 6*d*. net.

A COLLECTION of articles and sermons, including the striking article which, as our readers will remember, appeared in the pages of this Review entitled *Great China's Greatest Need.* We gladly echo the foreword which the Archbishop of Canterbury has written, in which he says, "There are hundreds of people who will rejoice to have in the form proposed some of the collected thoughts of a man who has for so many years been in the forefront of missionary enterprise, and has 'made full proof of his ministry' alike as a scholar, an evangelist, a teacher, and a guide."

[As the notice of this book was returned to us by our printers its title was altered to "The Splendour of a great Pope." We believe that there are many great Popes whose works have not shone before men as have those accomplished by the Venerable Archdeacon, but in the interests of truth we have not felt able to accept the variant reading suggested by our printers.—ED.]

Hudson Taylor in Early Years. By Dr. and Mrs. Howard Taylor. Published by Morgan and Scott. Price 7*s*. 6*d*.

THIS volume, which ends with the words "To be continued," tells the story of the early life of Mr. Hudson Taylor, the founder of the China Inland Mission, up to the age of 28, that is the year 1860. The accounts of the starting of his work in China are full of interest.

The Creed of Half Japan: Historical Sketches of Japanese Buddhism. By Arthur Lloyd, Lecturer in the Imperial University, Tokyo, and sometime Fellow of Peterhouse, Cambridge. 393 pp. Published by Smith, Elder. 7*s*. 6*d*. net.

IN our April issue for 1910 we inserted an article by the author of this book, which was entitled "Gnosticism in Japan," in which he maintained that the doctrines of two of the principal Buddhist sects in Japan were indebted for their distinctive doctrines to the Gnostic teachers of the first and second

centuries of the Christian era. In the present volume the author develops this thesis and produces a large amount of evidence which tends to show that the teaching in regard to Amida, which was introduced into Japan in A.D. 805 by Kobo Daishi, was originally preached in China by Anshikao, whom he identifies with Axidaces, the nephew of King Tiridates and the nephew of the King of Armenia, who, tradition asserts, invited St. Thomas to preach the Gospel in the Parthian dominions. Anshikao's creed had, apparently, equal affinity with Indian Buddhism and with Manichæism. Referring to the influence of Manichæism, he writes: "Manichæism did not set itself to work to preach Christ, but it had its Christian aspect, and wherever in Central Asia we find, as we often do, a Manichæan temple almost side by side with a Buddhist monastery, we may safely infer that there must have been some indirect knowledge among the Buddhists of the fact of Christ." Thus it came about that the Buddhism which prevailed in North China, and which was eventually introduced into Japan, came to differ so radically from the Buddhism which is found to-day in Ceylon and Burma. The two forms of Buddhism differ as widely from one another as Christianity differs from Judaism or from Islam. The ideal which the southern Buddhist sets before himself is to become an *arhat*—that is, a perfect man, and to pass into Nirvana, whereas the ideal which the follower of Amida sets before himself is to imitate the Bodhisattva, who denied himself the luxury of Nirvana in order that he might succour humanity. The Japanese Buddhist, as Mr. Lloyd points out, finds himself more in sympathy with the Hindu than he does with his brother Buddhist in Ceylon. After referring to the rite of baptism practised by the Amida sect and to the importance which they attach to the ordination of their priests, he writes: "It is a significant fact that the Buddhist rite of baptism (*kwanjo*) comes into prominence just at the period when Buddhism and Nestorianism came into contact. The same may be said of the care devoted by Buddhists at this period to the details of ordination. . . . When a Buddhist monk is ordained he receives 'letters of orders' on which are given the principal names of the priests through whom the succession has come down to him from the Apostles of Sakyamuni." According to the doctrines accepted by the Amida sect of Buddhists, "Amida is without beginning and without end; all love, wisdom, benevolence, and power. In ages incalculably remote he appeared in various forms among men, all his incarnations being to bring salvation to mankind. In his last incarnation . . . he registered a vow that should the perfect consummation of the Buddhahood ever be in his

power, he would not accept deliverance unless such deliverance should also mean the salvation of mankind. . . . To grasp the salvation wrought out for man by Amida . . . nothing is needed but faith—no works of the Law, no austerities, penances, or devotions, no resolutions of amendment, no futile strivings, no repentance—nothing but Faith." Mr. Lloyd, whose sudden death we have referred to (cf. p. 91) elsewhere, believed that there was so much in common between the Amida sect of Buddhists and Christians that Christian missionaries ought to be encouraged to study their writings in the hope that a sympathetic understanding of their teaching might greatly increase their opportunities of interpreting to them the Christian faith. What is needed—we quote the concluding sentence of his book—are "men who, while proud of being Christians, are yet willing, for Christ's sake, to be followers of Sakyamuni in all things lawful and honest; men who can say to the Buddhist. 'I will walk with you, and together we will go to Him to whom you say Sakyamuni himself bore witness.'" The book is the most important on northern Buddhism which has been published within recent years, and is one which all who desire to understand its growth and development will need to read.

The Story of the Zulus. By J. Y. Gibson, for some years a magistrate in Zululand. With 11 illustrations. New edition, revised and extended. 338 pp. Published by Longmans, Green & Co. Price *7s. 6d.*

THIS revision of an old work is opportune when Study Circles are at work on "The Land of Good Hope," and "The Future of Africa." The author was closely associated with the Zulu people, and by means of painstaking inquiry at first hand has pieced together an interesting narrative of their history. The royal house of the Zulus, as far as we know it, embraces a single dynasty, beginning with the accession of Tshaka, in 1813, and closing with the surrender and exile of Dinizulu in 1888.

Tshaka claimed an ancestry of nine chiefs, the third in succession bearing the name Zulu; whence came the designation of the tribe. Rider Haggard describes Tshaka as one of the most remarkable men that has ever filled a throne since the days of the Pharaohs. When he came to the throne the Zulus were a single, small tribe; when he died, in 1828, it was the greatest black Power in South Africa. White men and men who fared by sea were but a tradition and a rumour until, in 1823, white visitors arrived for purposes of trade, and through them intercourse with the wider world was introduced. Tshaka's life is mainly a story of expeditions, massacres, and assassinations,

terminating with his own assassination by his two brothers, Mahlangana and Dingaan.

Dingaan thereupon secures the succession by getting rid of Mahlangana. His reign is notorious on account of his treatment of the Boer voer-trekkers, who, under Piet Retief, applied to him for permission to settle in his territory south of the Tugela. Dingaan at first said Yes with his lips, but all the time he meant No in his heart. After a display of friendliness which culminated in a formal cession of the desired land, he suddenly gave the word to his warriors to set upon the sixty-nine Boers in the act of partaking of his hospitality before their departure, and only one escaped alive. This was on February 6, 1838, and the day ten months later, December 16, when it was wiped out by a great victory for the Boers near the Blood River is a memorable day still in South Africa, being celebrated as "Dingaan's Day." The defeated chief took refuge in the Lebombo Mountain, where he died of a wound received in a foray.

The next occupant of the "throne" was Umpande, Dingaan's brother, who had made common cause with the Boers against him. He reigned for thirty-two years, and when he died, in 1872, the succession was vacant for the first and only time by the process of Nature. His rule was characterised by general quietness.

On his death his two sons, Umbalazi and Cetshwayo, fought for the mastery of the Tugela, and Cetshwayo won. It was during his reign that the Zulu war of 1879 took place. Mr. Gibson's account of that campaign is graphic and full. The formation of the new Republic by the Boers carved out of Zulu territory (1884), and eventually uniting with the South African Republic (1887) is described; as are also the steps leading up to the British Protectorate over Eastern Zululand, shortly to be followed by the annexation of that portion of the country in 1887.

The work of Missions is mentioned only incidentally, but always with sympathy. Missionaries are spoken of as "men who had consecrated their lives to the good of mankind." Captain Allen Gardiner, R.N., is the first to bring "the saving faith to this people," having in 1835 petitioned Dingaan for permission to teach the words of the "Book," when he enlarged on the blessings attending Christianity; but for answer he was told that the teaching Dingaan desired for his people was in the use of guns. The Rev. F. Owen, with his wife and sister, were sent out by the C.M.S. They reached Dingaan's town in August, 1837, and were in the country at the time of the massacre of the Boers. They were obliged to retire, as did also certain American missionaries, to Port Natal (Durban), where they found Gardiner, who had settled at a place he named Berea,

because his circumstances reminded him of the experience of St. Paul when he found the people "more noble that those in Thessalonica." Referring to the departure of the missionaries, Mr. Gibson says: "Even had this form of opposition been absent the implanting of the Christian faith would have been extremely slow. The minds of the people were not in a condition to realise the possibility of an after-life depending for its felicity on good conduct in this. In their own belief as to spiritual life there was no trace of this idea. Their own propitiation of ancestral spirits was only to secure their good offices in the ordering of earthly affairs. Moreover, Christian ethics involved the sacrifice of many of those things upon which the happiness of their lives depended. Whatever these missionaries did in the way of building has been effaced by time, and that they ever were in the country has been forgotten by those for the good of whose souls they for a brief space laboured."

Under Umpande missionaries expected to fare better, but their hopes were disappointed. Later, in 1845, some Norwegians were able to get a footing, who were followed by German missionaries, in 1856. The S.P.G. came next, in 1859, with the Rev. R. Robertson. Cetshwayo "could not understand the use of Zulus becoming converts," although "he tolerated it." The few converts enjoyed comparative freedom from the duties Zulu subjects were required to render to their king; but, as in Dingaan's days, Christian principles were incompatible with those which found favour and were practised in the Zulu kingdom. The protection allowed to Christians was withdrawn towards the end of Cetshwayo's reign, and three converts were killed on a charge of witchcraft, and others were threatened. The remainder took alarm and fled to Natal, and their departure was followed by that of the missionaries.

After the Zulu war work was resumed with brighter prospects; and when the New Republic was formed the British Government stipulated that the Boers should give full liberty to missionaries. Any later allusion to missions is excluded by the scope of Mr. Gibson's book.

In the Preface he deplores that no criticisms were received on the first edition, to help in rendering the book more perfect. We would suggest that a good map, and a heading to each chapter, would help to elucidate the story. There is a capital index, and the illustrations include portraits of Tshaka, Cetshwayo, and the battlefield of Isandhlwana. We have noticed a few trivial misprints: Lembobo for Lebombo on p. 90, Sinkukuni for Sikukuni on p. 115, and in the footnote on p. 69; the Boer reverse at Talana was in 1899, not 1889.

Congo-Life and Folklore. Part I. Life on the Congo, as described by a Brass Rod. Part II. Thirty-three Native Stories, as told round the Evening Fires. By the Rev. J. H. Weeks (Baptist Missionary Society). 468 pp. Published by the Religious Tract Society. Price 5*s*. net.

THE writer adopts a novel and ingenious method in telling his interesting story. It is not a white man who speaks but a brass rod, the money currency of the Upper and Lower Congo. A brass rod thus used has the thickness of an ordinary slate pencil, and the one impersonated here begins life as a giant of thirty inches, but his "enemies" cut off one little piece after another to melt down for brass ornaments till he shrinks to a dwarf of eleven inches. He is shipped out from England in a wooden box along with other brass rods, and through a hole he is able to see what goes on and relates his adventures. He is struck with his first glimpse of the Congo, fifteen miles wide at the mouth. With other trade goods he is carried, first on a steamer, then overland far into the interior, and sold for rubber and ivory. He falls into the hands of a lad named Bakula, who hooks together his two ends, wears him round his neck as an ornament, and keeps him brightly polished every day, so that he is able to see all that happens. Certainly all the time he tells his story he retains this polished brightness, and is never dull for a single moment.

Besides being interesting, he is instructive. He is possessed of observation and insight into human affairs, and is endowed with a large measure of sympathy. He enters into the native mind, and speaks with a native voice, albeit in a white man's language. He gives a graphic picture of the native customs in fighting, hunting, trading, domestic life, the trickery of the "medicine men," and the savage cruelty of the administration of "justice" by ordeal. He overheard one day a boy explaining the reasons for the prevalent notion that white folk live underneath the sea:—

"When we stand on the shore we see the ships come in, and what do we notice first? Not the big part of the ship at the bottom, but the stick at the top, and when the ship has discharged all its goods on the beach and filled up again it goes away, and the part we see last is the topmost post. Of course it comes up out of the sea. The second reason is this: all we people have curly hair; but all you white folk, because you live under the sea, have straight hair. That is because the action of the water has taken all the curl out of your hair."

The Congo natives have many apt proverbs. "In a court of fowls the cockroach never wins his case;" *i.e.* the verdict of a strong race against a weak race is to be received with

caution. One evening at a camp fire a discussion is carried on about the politics of the day, when a speech boastful and bombastic in tone is made. The chief quietly points at the speaker, saying: "Here is a little fowl trying to lay a big egg."

He hears a conversation between Bakula and a missionary on the subject of white men in general, from which it appears what opportunities are open to the missionary and trader to speak a good word for each other and correct prejudice. Bakula has formed a low opinion of traders who sell rum and gin. The missionary, with the mind of a true Christian, replies: "They are not all bad. Some are very good men, and perform many acts of kindness to you black people. Do your wives throw away all the pumpkins in their farms because a few have maggots in them? Buy the good articles they have and leave the bad ones alone."

One thing puzzles the natives—the advent of the missionary. He will not sell and barter goods like a trader. "Why should he offer to teach the children, and give us medicine?" Some with angry words declare it is to bewitch them, and carry their spirits away after killing them, and turn them by magic into slaves. Others wonder whether he has been turned out of his own country as a bad man. A chief is found to stand up for the missionary, enumerating the kindly dealings he has received at his hands. "But there is one thing I do not like about this white man. He tells me that I am a bad man because I lie, steal, commit adultery, and get drunk. If he would stick to teaching and doctoring it would be all right, but when he talks God palavers he makes my 'heart stand up' for fear." When the missionary tells the reason of his coming they exclaim in surprise: "Why, Jesus Christ was just like you! He left all for us, the same as you have done." "No, Jesus Christ did not copy me, but I try day by day to copy Him." In visiting the village where our brass rod lives the missionary is badly received. Bakula strikes at his outstretched hand, and the visitor is expelled. Later he has an opportunity of healing the hand that struck him when it is badly scarred, and Bakula in the end braves all opposition, throwing away his charms, becoming the white man's friend, pupil, and convert, and eventually a martyr.

Incidentally the missionary's routine is described, from sunrise to sunset; and how he induces boys to work in the fields as well as the girls—by his own example.

On the death of Bakula the brass rod lies buried for fifteen years, and when unearthed he scarcely recognises his new surroundings. Trial by ordeal is a thing of the past. Travelling

by night is as safe as by day. Women, instead of being treated with contempt as inferiors, are respected as equals. Wonderful have been the workings of God's grace in the hearts of these savages. True, the converts number but a few hundreds; yet the growing Christian sentiment is manifesting itself throughout the whole district. The Camp Fire Yarns in Part II. are well chosen to lay bare the native mind and point of view.

The standpoint of the writer is that of a Baptist, but there is no attempt to emphasise his distinctive views. The illustrations are good, but it is a pity that there is no map. The region mainly in view is the country round San Salvador.

The Baganda: an Account of their Native Customs and Beliefs. By the Rev. J. Roscoe. 547 pp. Published by Macmillan. 15*s*. net.

THERE are few countries concerning which so many books have been published within recent years as Uganda. Most of those, however, which have been issued have been written by globe-trotters or by missionaries whose object in writing was to describe the progress which missionary work was making in the country. The present volume is written by a missionary who has lived in close intimacy with the people whom he describes for twenty-five years. In view of the revolutionary changes which have taken place in Uganda in recent times, we are specially grateful to him for here placing on record a detailed account of the old religious customs and beliefs, many of which already belong to the history of the past. In his Preface he writes: "None of the Baganda who gave me information about their early institutions knew English, nor had they come into contact with Englishmen: their minds were uninfluenced by foreign ideas. . . . Sir Apolo Kagwa (the Regent of Uganda) had men carried sixty and sometimes one hundred miles and entertained them for several weeks at a time, that I might have opportunities of seeing and questioning them and writing out their accounts. Through his kindness I have been able to see priests and mediums from most of the old temples and the principal men from each clan, from whom I have been able to take notes of the customs which were peculiar to their clans." We have not space in which to attempt any detailed account of the contents of the volume, but, alike to the student of anthropology and to the student of Christian Missions, who can contrast the widespread and horrible cruelties which prevailed less than a generation ago with the happier conditions which now prevail, the book is one of considerable value. We do not

know of any which gives so complete an account of the social and religious customs which existed in Uganda up to the advent of the Christian missionaries. It contains a large number of illustrations and a good index.

Black and White in South-East Africa. By Maurice S. Evans, C.M.G., with a Preface by Sir M. Nathan, late Governor of Natal. 341 pp. Published by Longmans. 6*s*. net.

THIS is a valuable addition to the many books which have been published within recent years dealing with the present and future relations of white and black men in South Africa. The writer, who has spent thirty-five years in South Africa, served on the Natal Native Commission of 1906-7. This Commission travelled all over Natal and Zululand, and the comprehensive report which they issued formed the basis of an Act of the Natal Parliament which was subsequently passed. Although Mr. Evans' experience has been chiefly gained in South-East Africa, the problems of which he treats and the conditions for a right solution of these problems are practically the same throughout the whole of South Africa. One of the most serious questions which the book discusses is concerned with the future of the white man in South Africa. Mr. Evans, who has had experience of the conditions of life in New Zealand, contrasts the prospects of the white man in countries where he has to do his own manual labour with those of a country in which manual labour is done for him by coloured servants. He writes:

"All through life it is the same: the Kaffir makes life easy for the white man. It is impossible to conceive that such a difference in life will not have deep-seated results in character formation. The absence of the disciplinary value of self-help, the ability to transfer the unpleasant to another, the lack of a demand upon our resource, will certainly have their effect, especially on the young. . . . Race efficiency is ultimately the result of the struggle for existence . . . if our race is to retain its efficiency it cannot be on a basis of servile labour. We must, not for immediate economic reasons only but for the very life of our race, preserve some of the conditions, harsh and severe though they be, which helped to build up our character and fibre in the past." A recent inquiry revealed the appalling fact that "approximately 30,000 white children in Cape Colony, or 23 per cent. of the total number of school-going age, are neither receiving instruction nor engaged in any occupation." In the Transvaal and the Orange Free State the state of things is even worse.

The writer believes that the future well-being alike of the white and of the black races in South Africa depends upon such separation of the black and white races as will prevent race degeneration and give to both better opportunities than either of them now possesses to build up and develop their own life. His suggestions, founded as they are upon a sympathetic study of the natives extending over the best part of a lifetime, deserve the careful consideration of all who have any voice in the control of politics and religion in South Africa. Of the work which Christian missionaries have done in the past and are likely to do in the future to promote the best interests of the natives, he speaks with generous approbation. For "those who sit in the seats of the scorner" and talk lightly of the good which Christian Missions have effected in South Africa he has nothing but contempt. Speaking of the efforts which missionaries have made to recognise the good features of the native customs and to reconstruct rather than to destroy, he says:

"It behoves all students and all who wish the best for the Abantu, to encourage and support those who are the only ones consciously taking in hand this essential reconstructive work. Especially should the student of sociology and those altruists who have seriously studied the question strengthen the hands of the more enlightened missionaries whose endeavours to advance the people are guided by a knowledge and appreciation of the good that is in them and who recognise that the advance may be on different lines to those we are accustomed to in ourselves."

Again, speaking of the small practical interest which the Government has shown in the education of the natives, he says:

"It will come as a surprise to many to learn that missionary effort is the only force which had yet, in any direct way, attempted the education and uplifting of the Abantu (native) people over a large portion of South-East Africa. Governments have given grants in aid to the work, only amounting in all to a niggardly percentage of the direct taxes paid by the natives, but there are no Government schools, or a single institution in the whole country run solely by Government for the training of the natives in arts or industry."

The whole book is deserving of careful study, and we trust that it may gain a wide circulation. Before a second edition is issued we hope that the writer will instruct the printer's reader to remove the split infinitives which are freely scattered throughout the book.

A Shepherd of the Veld: the Life of Bransby Lewis Key, Bishop of St. John's, Kaffraria. By Godfrey Callaway, with an Introduction by Alan Gibson, sometime Bishop coadjutor of Capetown. 215 pp. Published by Wells Gardner. 2*s*. 6*d*. net.

KAFFRARIA is of special interest from a missionary standpoint because it is one of the few large districts in South Africa where missionary work has been carried on for a long period of years amongst a people who have not come into close contact with European traders. The missionaries have, therefore, been able to teach the Christian faith without having their teaching contradicted by the example of unChristlike Europeans. Bishop Key, who died in 1901, was a man who knew the language of Kaffraria well, and lived in closest sympathy with its people, and we are grateful to Mr. Callaway for placing on record in a very attractive form the remarkable story of his life. In his Introduction to the book Bishop Gibson writes: "He represents a type of missionary which, in South Africa at any rate, belongs to an era that has passed away. When he began his work . . . there were no white congregations in his neighbourhood . . . and it was possible to get to know the customs of the natives and their folklore, to understand—as far as the European can ever understand—their hearts and thoughts. Since those days everything has altered." The book refers almost entirely to the Anglican Missions in Kaffraria, but the author writes: "Bishop Key would have been the first to give all honour to other Missions working in the same field. The debt which we owe to such Missions is incalculable." As an illustration of the modesty and simplicity of the Bishop, his biographer writes: "Some will recall the occasion of his first visit after his consecration to a wayside hotel in a part of the diocese where he was as yet unknown. He was travelling alone on horseback, and there could have been nothing episcopal about his attire. His host, as the evening went on, was much impressed with the tone, education and conversation of this unknown farmer, as he believed him to be, and it was not until he had remarked, when it was getting late, that he had been expecting Bishop Key that day, and was surprised that he had not turned up, that he learnt who the stranger was."

Litafi na tatsuniyoyi na Hausa. Two vols. By Major F. Edgar. 463 pp. Published by Erskine Mayne, Belfast. Each vol. 10*s*. 6*d*. net.

WHEN Major Alder Burdon, whose name for many years past has been well known in Northern Nigeria, and who had spent

much time in collecting and studying Hausa MSS., was appointed Colonial Secretary in Barbados, it seemed likely that his literary work would be lost. It is therefore a pleasure to welcome a volume consisting of Hausa stories, folk-lore and historical extracts, transliterated into Roman characters and edited by Major Edgar, to whom he had entrusted his collection of MSS. It seems a great pity that the volumes could not have been issued at a price which would have enabled them to secure the circulation which they deserve. The first volume, consisting of Major Burdon's materials, contains some helpful notes which might well have been expanded, but the second volume, which consists of pieces collected by Major Edgar, contains no notes of any kind. We are glad to see that an effort has been made in the system of translation, which has been adopted to mark the different sounds of *k* and *d*, which it is specially important for the student to distinguish. We hope that if a second edition of vol. 2 is called for, Major Edgar will add notes such as those given in Major Burdon's volume, and will attempt a translation of the long list of proverbial sayings which he provides, many of which are differently interpreted in different parts of the country and for the translation of which, as we know by experience, special help is required.

Islands of Enchantment: Many-sided Melanesia, seen through Many Eyes and Recorded by Florence Coombe. 382 pp. Published by Macmillan. 12*s*. net.

In our issue for January last we noticed a book entitled *Melanesians and Polynesians: their Life Histories Described and Compared,* by Dr. Geo. Brown, which covered a good deal of the same ground as the new volume before us. Miss Coombe's book, whilst not attempting to treat her portion of the subject from so scholarly or scientific a point of view as that from which Dr. Brown wrote, deals in much greater detail with the different islands, and with the aid of a hundred excellent illustrations she has produced a most interesting and useful volume. She has for many years worked in connection with the Melanesian Missionary Society. The present volume, however, does not deal directly with Christian Missions, but is an attempt to enable the reader to learn something of the habits, customs, and traditions of the many different islands which are comprised under the title Melanesia. Dr. Brown was disposed to believe that many of the Melanesians had "a fixed conviction of some great Supreme Being from whom all the other deities descended," but Miss Coombe is apparently not prepared to

endorse this statement. She writes: "Whatever may have been the case in bygone ages, it is impossible now to detect among the untaught islanders any serious belief in one Supreme Being, or in any supernatural order of intelligences far enough removed above humanity to merit the title of gods." A great part of the book deals with the social customs of the Melanesians, some of which are both curious and suggestive: thus, if you ask a native "his name he will tell you instead that of his brother, a habit which, unless you are aware of it, is apt to lead to comical mistakes." The constant references to cannibal feasts and indiscriminate murders and massacres furnish a lurid background to the scenes of natural beauty which are characteristic of these islands. Happily this background is rapidly disappearing as the result of the progress of Christian Missions, which have here won a more visible triumph than they have gained in any other part of the world. The writer tells us that to the Melanesian "has been granted the priceless gift of a sense of humour." We can well believe that this grace atones for many of the serious deficiencies which they undoubtedly possess. As in other lands, the translators of the Bible have here found it hard to translate Biblical thoughts into native language. Thus the natives who were responsible for translating Ps. civ. 11 into Gela rendered the words "the wild asses quench their thirst" by words that meant "the wild man-eating pigs drink to stop the hiccoughs." The book should serve to interest many in these islands of enchantment, and indirectly in the work of those who are striving to render them more worthy of their name.

The Choice of the Jews: a Tragedy and a Lesson. By L. S. A. Wells, M.A. 126 pp. Published by Methuen. Price 2*s.* 6*d.*

THIS brief sketch, which is written in lecture form, and claims no originality, is an attempt to bridge over the obscure period of Jewish history between the Old and New Testaments. It sets out to examine the Jewish claim to be the Chosen People, and to find the cause which led them to forfeit that claim.

The title is ambiguous. It may be taken in the passive sense —the Jews chosen—or in the active sense of the Jews choosing. The writer uses the expression in both senses. God's Chosen People find themselves face to face with a momentous alternative: a choice between a great religious influence and a paltry national existence. To gain world-wide dominion they must throw over their national aspirations, and make a present of their history, customs, age-long privileges to the Gentiles whom they had been taught to hate and despise. It was a sacrifice to which they were not equal. Failing to rise to the full height

of the pedestal on which God had placed them, they fell down from it. There is the "tragedy."

The writer goes on to compare the position of England to-day with that of the ancient Jews, and urges that England by her position in the world is marked out as a Chosen People with a mission. Let her learn the course of wisdom from the fate of the Jews. Let her not miss her chance, but choose "not the easiest but the noblest."

Incidentally the Bible student will find much to interest him in the story here given of the origin of the Septuagint, of the historical meaning of "the abomination of desolation," of the times which created Judas Maccabæus, and of the parentage of the Jewish sects. But the writer overstates his case when he affirms in the Preface that "it is only the history of this age which can explain the coming of Christ or justify the claims of Christians." In several instances the writer states as facts what should have been suggested as theories.

Bread Cast upon the Waters: the 103rd Missionary Report of the London Society for Promoting Christianity amongst the Jews. 1*s.* net.

THE title of the report suggests the fact that the results of the work which is being done to interpret the love of Christ to the Jews are as yet small. The report, however, tells of good work carried on in many different lands and of an increased willingness in most places to listen to the Christian message. In Vienna, where the most important newspapers are edited by Jews, these papers refuse to allow the insertion of notices of Jewish missionary meetings. Notwithstanding the vehement opposition which has been raised, the Society records the baptism of 242 Jews in Vienna last year. In their report it is stated that 10,000 Jews have left the synagogue in Vienna during the last 25 years.

Britain Across the Seas, America: A History and Description of the British Empire in America. By A. G. Bradley. 454 pp. Published by the National Society. Price 12*s.* 6*d.* net.

THIS book, which is profusely illustrated, is not so much a history of Canada as a series of graphic descriptions of important incidents in its history, and in particular of the two unsuccessful attempts made by the States to conquer Canada. The writer believes that the separate existence of Canada is largely due to the persecution of the loyalists in the States at the close of the War of Independence, and that had these loyalists not been

compelled to leave the States and to settle in Canada, Canada itself would long since have become part of the States. The last two chapters are devoted to a sketch of the history of the West Indies.

The author of this volume has already published several books on Canada.

A Bishop amongst the Bananas. By Herbert Bury, formerly Bishop of Honduras. 236 pp. Published by Wells Gardner. 6*s*.

BRITISH HONDURAS, which is here somewhat imperfectly represented by the expression, "the bananas," is a country of great interest, but we fear that the reader who opens this volume hoping to learn something more about it and its peoples will be disappointed. The book deals with the travels of the Bishop from place to place, but tells us almost nothing of the history, character or customs of its people. It is illustrated by a large number of photographs taken by the Bishop. The thirteen in which he himself appears will be of special interest to his personal friends. We could wish that they did not include one taken by the Bishop of himself, entitled "In Church."

An Eirenic Itinerary: Impressions of our Tour, with Addresses, and Papers on the Unity of Christian Churches. By Silas McBee. 225 pp. Published by Longmans. 4*s*. 6*d*. net.

THE author recently made an extended tour in Eastern Europe, in the course of which he interviewed a large number of representative Bishops and others belonging to the Roman, Greek, and Armenian Churches. His object was to promote a fuller, and therefore better, understanding of the position and attitude of the Anglican Church, and to interpret the aspirations towards unity embodied in the unwritten resolutions of the Edinburgh Missionary Conference. The book is full of interesting matter.

Australian Church Quarterly Review. Price 1*s*. 6*d*.

THE August issue of this Review, which completes the first year of its publication, contains an article on the Australian Board of Missions by the Archbishop of Brisbane. The Archbishop appeals to Australian Churchmen not to encourage or establish missionary societies in Australia, but to follow the example of the Canadian and American branches of the Anglican Church and allow the Church to be its own missionary society. We hope to insert an article dealing with the questions raised by this article in the next issue of THE EAST AND THE WEST. In

a review of "Racial Decay," a book written by Mr. O. C. Beale, one of the Government Commissioners appointed to inquire into the use of secret drugs and the causes of Australia's decreasing birth-rate, the Bishop of Carpentaria quotes from the Government report some appalling statistics. It appears that in Queensland coincident with a decrease in the birth-rate from 38 to 26 per thousand has been an increase in insanity from 21 to 38. In some parts of Australia and New Zealand the existing school-houses are being found too large for the diminished child-population.

The International Review of Missions, a quarterly review issued by the continuation committee of the World Missionary Conference, edited by J. H. Oldham, M.A. Price 2*s*. 6*d*. net. Contents: The Editor's notes; The impressions of a traveller among non-Christian races, by the Right Hon. James Bryce; The growth of the Church among the Bataks, by J. Warneck, D.D.; The vital forces of Christianity and Islam, by the Rev. W. H. T. Gairdner; The continuation committee, by J. R. Mott, LL.D.; Christianity in Japan, by Tasuku Harada, LL.D.; The place of women in the modern national movements of the East, by Agnes de Sélincourt; The special preparation of missionaries, by H. T. Hodgkin; China and education, by J. F. Goucher, LL.D.; Reviews of books and bibliography for the past year.

The Moslem World. Price 1*s*. October, 1911. Contents: The character of Mohammed as prophet, by Fr. Buhl; Islam not a stepping-stone towards Christianity, by the Bishop of Mombasa; Islam and culture in Africa, by Dr. Martin Hartmann; The doctrine of the Unity in Trinity, by the Rev. W. H. T. Gairdner; A general survey of the Moslem world, by the Rev. S. M. Zwemer, D.D.; Some conclusions of the Lucknow Conference, by G. Y. Holliday; Notes on present-day movements in the Moslem world, by the Rev. W. H. T. Gairdner; Reviews; Notes on current topics.

The Augustinian Revolution in Theology. By R. Allin, D.D. Edited by J. J. Lias. Published by James Clarke. 2*s*. 6*d*. net.

In our issue for July 1908 we noticed a book entitled *Nestorius and his Teaching,* by Dr. Bethune Baker, now Lady Margaret Professor of Divinity at Cambridge, in which an attempt was made to show that Nestorius was falsely accused and unjustly

condemned by his contemporaries on a charge of heresy which he never held. The present book, which is written from a similar standpoint, is a carefully reasoned defence of Theodore of Mopsuestia, and indirectly a severe criticism on the teaching of St. Augustine. The writer maintains that St. Augustine was the greatest revolutionary of primitive times, who 'deflected and darkened the whole course of Christian thought in the West.' The book is warmly commended by Chancellor Lias, who has written the Preface.

A World Book of Foreign Missions: What they Are; What they Prove; How to Help. By E. T. Reed. 300 pp. Published by Headley Brothers. Price 2*s*. 6*d*. net.

THE ground covered by this book with its somewhat ambitious title is so vast that its treatment is very superficial. The writer does not appear to have had any actual experience of missionary work, and we have noted a good many inaccurate statements which it contains.

English Bible Versions. By the Rev. H. Barker, being a tercentenary memorial of the King James Version from the New York Bible and Common Prayer Book Society, established 1809.

ON the cover of this volume is a facsimile of the design which appeared on the first edition of the King James Bible, published in 1611. The book contains a well-written account of all the versions of the Bible which have appeared in the English language, together with a good deal of curious information relating to them. It includes also a brief account of the principal versions of the Bible in other languages in the early centuries.

Notes on Pushtu Grammar. By Major A. D. Cox. Published by Crosby Lockwood. 12*s*. net.

THIS is not a Pushtu grammar, but a series of notes written by an officer who has learned Pushtu with the help of a native instructor, with the object of explaining to those who are beginning to study this language some of the difficulties which, as his experience suggests, are not sufficiently explained in the ordinary Pushtu grammars. The latter half of the volume consists of pieces of English set for translation into Hausa at Army examinations.

Arabic Self-taught. A. Hassam; revised by Rev. N. Odeh. Fourth edition. Published by Marlborough. 2*s*. 6*d*.

THE title of this little book is somewhat misleading. No one who has ever tried to learn Arabic will imagine that a person can teach himself the Arabic language by the help of a booklet containing 128 pages. For one who had already learnt to speak some other dialect of Arabic and who was about to travel in Syria it would serve as a useful collection of common phrases in use in the East. We should feel sorry for anyone who tried to start the study of the Arabic language with this book as his only guide.

Doctor Alec's Son. By Irene H. Barnes. 192 pp., illustrated. Published by the C.M.S. 1*s*. 6*d*. net.

A GOOD story for small boys, written with the object of arousing their interest in medical Missions.

Uganda a Chosen Vessel. By the Rev. H. Weatherhead. Illustrated. Published by the C.M.S. 6*d*. net.

A POPULAR and well illustrated sketch of the work of the C.M.S. in Uganda.

Miss E. P. Cockburn, S.P.G. House, 15 Tufton Street, S.W., would be glad to hear from more of our readers who are willing to pass on their copy of this REVIEW to a missionary abroad. On receipt of an *addressed and stamped postcard* she will send the address of a missionary to whom the gift of the REVIEW would be most welcome. Over 500 copies are now being sent out in this way.

The East and The West

APRIL 1912

SOCIAL CHANGES IN THE EAST AND THE WORK OF MISSIONS.

In one aspect, the task of the foreign missionary is always the same, for his supreme purpose is to bring individuals into vital contact with a living Saviour, and to make the principles of Christ dominant in their lives. In another aspect, the task of the missionary is ever varying, with the character of the people for whom he is living, with the conception of the implications of the Gospel that he and his home Board hold, and with the forces and movements in the midst of which he is labouring. A tribe in Central Africa, but little removed from savagery, calls for different methods from those adapted to work among a people with centuries of civilisation behind them. Within recent years there has come in Great Britain and in the United States a revolution in the prevalent conception of the implications, if not of the substance, of the Gospel. There was a time when its message almost exclusively concerned the future; now its meaning for life here tends to throw into the background its teachings regarding the life beyond. Then the emphasis was upon the relation of men to their Father-God; now it is upon their relations to their brother-men.

NOTE.—Readers of this Review are reminded that the Society for the Propagation of the Gospel in Foreign Parts, under whose auspices it is published, is not prepared to endorse the particular views expressed in the several articles or on any of the pages of the Review.

The social note is the distinctive note in present-day Christianity, both at home and on the Mission field. Equally important, if not more so, is the changing environment in which the missionary now lives. The pioneer missionaries of the eighteenth and nineteenth centuries stood almost alone in their struggle against selfishness, lust, corruption, injustice, and unchristian social conditions. As they called upon men to repent, accept the salvation offered by Jesus Christ, and begin a new life, the strange message fell upon deaf ears; for their hearers were content to live and die as their fathers had lived and died from time immemorial. Now, among the children and grandchildren of these same people, there is a growing realisation of the imperfections of their ancient institutions and customs, a resentful feeling of their inferiority as competitors in the industrial and military struggles of the world, and a resolute determination to prepare themselves to demand and secure recognition as self-respecting members of the family of nations. Those lands in which the largest numbers of missionaries are at work are filled with movement, customs and ideals are changing with startling rapidity, institutions against which the pioneer missionary thundered in vain are slowly giving way, old beliefs have passed or are passing, and the missionary finds his work at once more interesting and more complicated. In the midst of these changes in the social fabric of the great peoples of the Far East, how shall the missionary, who believes that the Gospel has the supreme message to the men of to-day and to-morrow, both as individuals and as members of a changing society, relate his work to these social movements? This is one of the most important questions before the missionary world. It cannot be answered off-hand. The problem will not be solved within a year or even a decade, for it changes constantly; but the time has come to face it seriously and to make the necessary readjustments.

I. *The aim of foreign Missions.*—Some who are interested in the work of foreign Missions, even some missionaries, would deny at the outset that there is any such problem whatever. According to them, the missionary has nothing to do with these social movements. His work is spiritual, and his sole task is to preach the Gospel. At

the basis of this discussion must lie our conception of the aim of foreign Missions. It cannot be asserted too often or too earnestly that the work of the missionary is pre-eminently spiritual. He is not merely an educator, physician, or philanthropist, but an ambassador of God Himself, and he carries to men a message from their Heavenly Father. His first task is the winning of individual men and women to a new life in fellowship with Christ. His primary purpose is the planting of the Church and of Christian institutions. When the indigenous Church becomes strong enough to direct its own affairs, when it can support its worship and activities and maintain those institutions which embody the spirit and express the activities of the Christian life, and when it becomes so filled with the missionary spirit that it is propagating itself with vigour—then the primary purpose of the missionary has been accomplished. The ultimate aim of the missionary, however, as of the Church itself, does not stop here. There is no resting until the whole life of the world is Christianised, until all institutions and customs are brought into harmony with the principles of Jesus, and until men in all their relations to one another act as the children of the one Father. Thus the work of the Church is not finished so long as education is purely secular, industry is materialistic, if not heartless, reform movements fall short of the ideal of the Sermon on the Mount, or the political organisations of the State fail to realise the highest ideals of honour or to secure to each individual the opportunity for full self-realisation. This ultimate aim of the Church and of the missionary should be a controlling factor in the determination of Mission policies. Even in its infancy and youth the Church should be taught its privileges and duties towards the life around it.

It may be objected, and with justice, that the missionary should be scrupulous not to interfere with political matters, not to take a share in anything that is partisan, and not to forget that his work is on a higher plane. The Church, it is added, may, and the individual Christian should, go much farther than the missionary in this direction. This is true, and yet the Church and the Christians will not be apt to take this forward step unless the missionary teaches

them to do it; and in these days it is entirely possible, as will appear later, for the missionary to do much in these directions without treading upon forbidden territory.

From this point of view, it becomes evident that it is of the utmost importance that missionary leaders at home and abroad face with new seriousness and earnestness the question as to what further steps the Christian forces can take to meet the new demands made upon them by the social changes in the East. If they fail at this point and at this time, it may take years, if not generations, to retrieve the mistake. Their aim from the beginning should be the Christianisation of all the life about them, and to make this end they should attempt to neutralise all unfavourable elements in the social movements and co-operate with all those forces which make for the realisation of higher ideals.

II. *The social changes in the East and their bearing upon the missionary campaign.*—Before any attempt is made to answer the question as to how the work of the missionary can be related to the social changes about him, it is necessary to analyse briefly these movements, in order to discover how they affect the environment in which the missionary lives and labours.

Even at the risk of making too sweeping generalisations and appearing to overlook the local modifications which the individual missionary can never afford to neglect, one may specify five points at which radical changes are occurring:

1. *Education.*—At the foundation lies the new interest in education and the inclusion of Western science, history, philosophy, economics, and political science in the curricula of the new schools in the great Eastern countries. In each case the missionary was the educational pioneer, but increasingly the leadership is passing out of Christian and into secular control. Japan has created a comprehensive educational system, and expects each child to spend at least six years in school. The chief reason that the Christian schools have not been crowded out of Japan lies in the financial inability of the Government to satisfy the demands for education above the primary grades. China has abolished her antiquated educational system, which

had served her well for millenniums, and is following in the footsteps of Japan. In India the Government has made extensive use of Christian schools, but is moving in the direction of universal secular education, with the likelihood that within a comparatively short time the Mission schools may be required to give up their subsidies or secularise their education. In the south-eastern and in the western parts of Asia, as well as in portions of Africa, the same tendency may be observed, and it is highly probable that within a generation the vast majority of the youth of these populous continents will be attending schools modelled upon those of the West. From this movement three results are already appearing :—

(*a*) The missionaries are ceasing to be the only Western-educated leaders in these countries, and their schools have relatively less influence.

(*b*) This new education tends to break down old religious beliefs and ethical sanctions. These schools and universities are sending out into life men who openly scoff at all religion or who are at least agnostic. They have lost their old ethical moorings and have found nothing to take their place.

(*c*) On the other hand, there is rising a company of men who are imbued with the political and social ideals of the West, who realise keenly both the weakness and the strength of their old civilisation, and who are anxious to see their countries strengthened until they can look any nation in the face as an equal.

These effects are both a challenge and an encouragement to the missionary. They mean an ethical retrogression, unless these graduates can be Christianised, and, at the same time, a great potential reinforcement for the work of Christianising society.

2. *Industry*.—Side by side with the new education is the new industry. In nations where industrial efficiency and, in consequence, the standard of living have been low, and the resulting poverty, suffering, and, in many cases, death pathetically prevalent, a new industrial order is appearing. Along Western lines, often under Western leadership, the factory system is entering; and the teeming millions of Asia, with their boundless patience, tireless

industry, and ability to work hour after hour and day after day for a pittance, are beginning to compete with the labouring classes of Europe and America. This is not the place to dwell upon the possible consequences to the West, but from the point of view of the missionary several points are to be noted :

(*a*) The inoculation of the East with Western materialism. The Oriental peoples have been idealists and, with the partial exception of the Chinese, have placed little value upon material wealth. In this soil the idealism of Christianity has found root. Now, however, education is breaking down old beliefs and industry is teaching these people to see in the acquisition of wealth the chief end of life.

(*b*) The introduction into the East of the industrial problems of the West. Asia has known congestion, but has never faced " slum problems," in our sense of the phrase. The new industry is leading to the rapid growth of cities, with their problems of housing and sanitation. Japanese women are leaving their homes to enter factories. In short, one finds springing up all the industrial conditions which have been a blot upon Western Christianity all these years, and which even our Christian public sentiment has failed to solve. With the low value placed upon the life of the individual by the Orient, the new spirit of an agnostic materialism actuating the leaders, and the absence of a vigorous Christian public opinion, the possibilities of exploitation and suffering are appalling. Nothing but intelligent and Christian leadership will avail to avert this danger.

(*c*) At the same time, it is to be noted that the poverty of the East would have rendered impossible the establishment and maintenance there of those educational and philanthropic institutions which embody the spirit of Christ. The new industrial development, and nothing else, can change this situation, lift the incubus of abject poverty, and make possible a full, rich life for the masses of the people.

3. *Reform movements.*—While the new secular education often results in moral retrogression in students, at the same time the teaching regarding Western social and

political institutions, with the ideals at the back of them, is resulting in marked ethical progress in the East. The spirit of present-day Japanese literature has ceased to be exclusively Buddhistic and has become largely Christian, and there are strong movements in Japan against certain moral evils which, it is realised, bring her into reproach and at the same time weaken her. China has made the world marvel at the speed and efficiency with which she has set about the gigantic task of ridding herself of the curse of opium. Had England and the United States shown equal earnestness in stamping out drunkenness, one of the blots upon Western Christianity would long since have been removed. Foot-binding is also doomed, and the women of China will before long be spared the pain and disability to which they have been subject for centuries. Indian public opinion is ceasing to tolerate time-honoured customs, which have made much of popular and of esoteric Hinduism a disgrace to any civilisation. Progress is slow, it is easier to advocate reform than to defy an unenlightened public opinion, but in such matters as caste, the marriage age, the treatment of widows, and the unspeakable indecencies connected with certain religious ceremonies, a new day is dawning in India.

The influence of all these movements is almost uniformly in the direction of higher social ideals, and the Christian forces have in them powerful allies in their work for a Christian social life.

4. *Political aspirations.*—The political situation in the Orient has undergone a radical change within a decade. Long before that time, Japan had resolved to bring her administration into harmony with Western standards so that she could demand entrance into the family of nations, and she spared no energy until this end was achieved. Ever since her victory over Russia, and partly in consequence of it, new political aspirations have begun to appear all through Asia. India has demanded a greater measure of self-government and has received part of her demands. Persia and Turkey have undergone revolutions. Egypt has been throbbing with the nationalistic spirit, and, while these words are being written, China is in the midst of a struggle to throw off a corrupt, alien dynasty and to

put in its place a government modelled upon Western lines, which, it is believed by the leaders, will be able to resist foreign encroachments and put China on a par with her younger but stronger rivals of the West. All this means a new national consciousness, which brings with it an increasing sensitiveness to any apparent slight, and an unwillingness to be controlled by outsiders, either in politics or in religion. This promises much for the creation of a strong, self-reliant Church, but it increases the delicacy of the missionary's position. This is especially so if he represents a ruling nation, or one which has incurred the suspicion, jealousy, or hatred of the people among whom he lives. To be sure, this nationalistic spirit as yet affects but a small minority of the millions in China or India, but these men are the leaders, and the contagion is spreading. This is an important factor to be reckoned with in these days.

5. *The knowledge of the West.*—The last change to be noted is the loss of prestige the missionary has suffered because of the familiarity of the educated Orientals with the life of the so-called Christian nations. Formerly missionaries were regarded as typical representatives of Christianity. Now the missionary finds by his side men whose lives often give the lie to what he preaches. Around him are scores of educated men of the country who have travelled or studied in Europe and America. Most of these men have seen little of our best side, and our worst is patent to any stranger with eyes to see. It is no wonder, therefore, that they declare that Christianity is discounted by leading thinkers in the countries from which the missionary comes, and that he is trying to foist upon them a foreign religion that has failed at home. The unchristian elements in Western civilisation afford some basis for the claims of the Japanese or Chinese that their civilisations are superior to that of the West. Every outrage or injustice which an Oriental suffers paralyses to a certain extent the arm of the missionary. Hence the missionary needs to be very discriminating in his statements regarding the two civilisations, and at the same time cautious in recommending changes which may not be for the best.

III. *The radical lack in Oriental social movements.*—In so far as these social movements are anti-Christian or

even non-Christian, they lack one essential element, which only Christianity can supply—namely, the spirit of absolute integrity and ethical passion. There are, of course, notable exceptions, and one would wish the situation different, and yet one must express the conviction that, apart from Christianity, these movements will fail. The Departments of Education in China and Japan have prescribed an admirable plan for ethical instruction in the schools, but the lives of many teachers give the lie to their teaching and the moral conditions in the student body show that something more is needed. Ethics need a religious basis and sanction. The ethnic religions have had centuries in which to prove their ability to establish proper conditions and secure right conduct, and they have failed. Their failure will become the greater, now that the task before them has been complicated by Western influence and social changes. Even these religions, however, would be preferable, as a basis for these changes, to the agnosticism and even blatant atheism which characterise many of the educated youth of the Orient. They may adopt the principles of Christian ethics; that is comparatively simple; but without the motive of love for Christ, without the moral passion and spirit of enlightened sacrifice which springs from the Cross, the principles will lack vitality and become a mere imitation of the original.

Closely connected with this moral and religious lack is an intellectual one. The leaders fail to recognise the practical difficulties in the way of sudden change. Especially in the political sphere is this mistake made. The reformers forget that the political institutions of the West have been wrought out by centuries of conflict, and that they root back into economic, educational, philosophic, and political, not to say religious, movements, which have extended over generations. These institutions succeed among people who have been trained to believe in self-reliance, initiative, and individual responsibility. They cannot be transferred without modification to an entirely different environment and have the same results. They are not immediately applicable among people whose whole social heredity and training have been on other lines. Adaptation and time are needed, and also the intelligent

guidance of men who know the history both of the new institutions and of the old which are to be supplanted. Idealism is important, but equally so is that sane and intelligent practicality which rests upon broad training and wide experience, and which understands the dangers implied in any sudden and radical modifications of age-old customs and social or political institutions. This is the other serious lack in the leaders of the new social changes in the East.

IV. *The duty of the missionary.*—We are now ready to face the question of the relation of the missionary to these social changes in the East. We take it for granted that he believes that these come within the range of his sympathy and his task. In thus speaking of the duty of the missionary, it should be understood that everything that is said does not apply to each missionary. Missionaries must specialise, and few can be at the same time preachers, teachers, and physicians. So, not every missionary can devote much time to these social changes. The body of missionaries, however, should do so, and no Mission and no station where there is a goodly number of workers can afford to neglect this duty. Each missionary can do something, all the missionaries together can do much, and the specific task of each individual worker should contribute an integral part to a comprehensive Mission policy, which shall endeavour to shape all activities with a view to the Christianisation of the life of the community. Thus interpreted, it is the duty of the missionary to relate his work as vitally as possible to the social changes which mean so much for the weal or woe of the country, and, consequently, for the success or failure of the work of the Church.

How, then, may the missionary perform this new duty? All that can be done is to make a few suggestions.

1. The first and most obvious step to take is to understand what these movements are and what they are accomplishing. Something of this can be done by each missionary. Some of these movements are reactionary, others of them are progressive; some are visionary, others are sane and practical; some have strong leaders, a few are under selfish exploiters; some have a right purpose but

are using foolish methods; and some are needlessly clinging to or breaking with history and traditions. Many missionaries take no interest in such matters; many more are without that training in the social sciences which would make it possible for them truly to understand the significance of this unrest, agitation, and change, or to value it critically. There should be some persons in every Mission field with a training which would enable them to do this. In this matter comprehensive views are needed and also an historic sense. Changes in the industrial system are bound to bring problems of housing, sanitation, and of physiological strain, as well as of morals. Forewarned is forearmed here as elsewhere. Then, too, other nations have gone through similar transformations, and history tells what consequences one may expect. Again, a familiarity with the history of the people among whom these movements are occurring, and of the institutions that are changing, together with an appreciation of the functions they have performed or the purposes they have served, are of the utmost importance if one would understand the full significance of the changes and discover what, if anything, must be substituted for that which is being discarded. An intelligent, scientific, and comprehensive study of these great social movements is the first requisite. Analyses of social changes, such as were attempted above merely in a suggestive fashion for the entire Orient, should be made in detail for each country and each district of the resident missionaries. They should familiarise themselves with the elements of strength and of weakness in the educational, industrial, ethical, and political movements about them and with the nature of the Western influences at work there. Apart from such analyses, it is impossible to take the first step towards any intelligent relating of missionary methods and work to the changing conditions.

2. The second step is to possess and to express a sympathetic interest with all that is helpful in these social aspirations. Because they are imperfect, and because the leaders may be corrupt, narrow-minded, exhibiting the marks of demagogues, and opposing Christianity—these are no reasons for neglecting them; rather do they furnish

additional grounds for taking a sympathetic interest in any elements or purposes embedded in these movements which are really progressive. Without sympathy nothing can be done. The missionary should make it apparent that he is broad enough to welcome any step towards the realisation of his purposes and that these include the improvement of society as well as the transformation of individuals. Missionaries might be mentioned who show so much sympathy, not to say admiration, for the nation into which they have thrown their lot, that, when they take occasion to make any unfavourable criticism, they are listened to with attention and respect, and often carry conviction. Such a man was the late Dr. J. H. De Forest, of Japan, to whom was paid one of the most delicate compliments. A visitor was inquiring of a leading Japanese how his people felt towards the missionaries, and one person after another was mentioned. Finally, the foreigner asked, " How about Dr. De Forest? " Quick as a flash came the reply, " He is not a foreigner; he is Japanese." No unfavourable word from such a man could ever be set aside as the carping criticism of an unsympathetic foreigner. Such persons should be as numerous as the number of missionaries.

3. This leads naturally to the next step. The missionary should be on as good terms as possible with the leaders of all movements which are working for the uplift of their people. Of course, there are reactionary movements and anti-Christian movements, the leaders of which would not welcome any advances. Relations with such leaders might even compromise the missionary's position. These, however, are the exceptions, and, if the missionary sets about the matter in a sane and yet positive way, he can usually make more progress than he anticipates. While these leaders do not wish to be dominated by others or to have outsiders dictate policies, yet it is entirely possible in many cases, if not in most, gradually to establish helpful relations with them. Even informal personal relations may prove of value. This means that the missionary must make the approach in a spirit of sympathy and in a manner that exhibits no trace of a feeling of superiority. The time and energy needed for establish-

ing such a relationship should be considered legitimate missionary work, for it places the missionary where he can quietly, unobtrusively, and informally act as counsellor to men who need what he can furnish.

The breadth of view, the sanity and practicality that come from wider knowledge and experience, and the insistence upon the ethical bearing of questions—in all of which respects many of these leaders, as has been explained, are lacking—all these can make the missionary a real friend and helper. This is, of course, conditioned upon the fact that he knows more about such questions than the real leaders. A missionary who knows nothing about the problems of industry or of housing, and has never gained an appreciation of the significance of social changes and the danger of dislocating delicate social adjustments, can, of course, be of little service at this point. Even when it is not feasible to offer any direct counsel, cordial personal relations may give many an opportunity for indirectly calling attention to certain factors that may have been overlooked or underestimated.

It is important that the leaders of these movements should feel that they can have at least the moral support of the missionaries in any truly upward movement. This may at the same time encourage and restrain them. It is likewise of great importance to a Mission that it prove its sympathy with every effort to improve living conditions and advance the cause of brotherhood. One of the simplest ways of doing this is by a friendly attitude towards the leaders. A few missionaries in China have devoted much time to such work, and it has paid abundantly. The friendship of leaders and officials may often prove a splendid asset, both for the missionary and for the cause of the Kingdom of Christ.

4. Further than this, the missionaries should set a good example in all matters of social progress. In almost every Mission field, when a man becomes a Christian, his home and his manner of life evidence the change of heart. His new sense of personal dignity and responsibility demands greater cleanliness about his person and his dwelling. He finds it difficult to live a Christian life in quarters so

cramped that no privacy is possible. His developing manhood calls for and secures greater material comforts, at the same time that it assumes a new attitude towards his family and his neighbours. The Christian home and the Christian village have an appearance and an atmosphere all their own and testify to the transforming power of the Gospel. This is as it should be. At the same time, the missionaries should set an example in this regard and prove that they really believe that the Gospel has a message for men in their everyday life.

This is not always done. I have visited a strong Mission which owns considerable property in one of the most encouraging Mission fields. There is no need of naming either the country or the Mission. In the very city where this Mission station is situated there have been striking proofs of the power of Christ to win thousands from evil lives. Yet, on the property owned by this Mission, the sanitary conditions are no better than before the missionaries entered, and this Mission permits its own tenants to live in hovels which show no touch of the influence of Christianity. These particular missionaries have been so busy preparing people for a future life that they have overlooked such matters as securing good homes and healthful conditions for their tenants.

This is an extreme case, but it makes clear the point—namely, that missionaries should by their own example show that they believe in a Gospel that means an improvement in conditions of life and relationships here and now. This message is not the chief one, but it is important, and its embodiment should not be left to persons outside the Church.

5. There is one further service which the missionary can personally render, and that is by actual co-operation with movements for social betterment. It is needless to say that the missionary can never participate in politics. As a foreigner, he has no right to take sides in any political agitation or any movement which is opposed to the government. Whatever his sympathies, his attitude must be one of strict neutrality. On the other hand, the missionary may wisely lend a hand in any movement that makes for the Christianisation of social conditions and

relations. Sympathetic relations with leaders and the setting of a good example are good, but co-operation may often be better.

The opportunity for such work occurs most frequently, perhaps, in port cities, where there is a considerable foreign colony, certain members of which are public-spirited and are glad to unite with native leaders in furthering the cause of righteousness. Anti-foot-binding and anti-opium agitation, the care of orphans and widows, the maintenance of dispensaries and hospitals, are some of the movements which have led to such co-operation in the past by a few missionaries in cities like Peking and Bombay. Not long ago there passed away a missionary whose life in Bombay had added to the usual lines of missionary activity most helpful service in guiding philanthropic work undertaken by public-spirited Hindus, Parsees, and foreigners. He was loved and respected by all, and in his home officials and prominent Indians constantly met. It took time and strength, but it paid. It won respect and support for his work from those who would naturally have taken no interest in evangelism, and it enabled him to help and influence thousands whom he could have reached in no other way. Contrast this attitude with that of the missionaries in another city of Eastern Asia, who have almost no personal relations with the foreign residents, and who, in consequence, are regarded with little favour by them. These missionaries are losing an opportunity of influencing these nominally Christian residents in a non-Christian land. At the same time, they are failing to utilise persons of wealth and position who might be enlisted for work that would advance the cause of righteousness and brotherhood. There will never be the most cordial relations between the body of missionaries and the other foreign residents, because idealists and materialists do not see eye to eye, and the lives of the missionaries are a constant rebuke to loose living. At the same time, much of the misunderstanding is due to ignorance, and it should be evident that it is a part of the missionary's work, in cities with a foreign population, to co-operate, as fully as is consistent with his other duties, in every philanthropic endeavour to relieve suffering and improve social conditions.

He can introduce a spirit into such undertakings that would otherwise be lacking.

This policy of co-operation should, I believe, receive the approval of Mission Boards, and it may be carried out by certain missionaries in all large centres, whether there are other foreign residents or not. Such co-operation in good work, with the opportunity it affords of proving the breadth of the Gospel and also of indirectly preaching the Gospel, is a missionary duty. It also affords a chance of supplying in part the deficiencies which naturally characterise such undertakings in these newly awakened countries.

The suggestions just made concern methods by which the missionary may relate himself to the social changes around him. The two remaining points have a more direct bearing upon missionary policies.

6. Christian educational institutions should, with deliberation, thoughtfulness, and vigour, set themselves to the task of training leaders for these social movements. If the outcome of the present agitations and reconstructions is to be permanently beneficial, these movements must embody Christian ideals and breathe a Christian spirit. They cannot do this except as the leaders are animated by this spirit and keep before them constantly these aims. Except in so far as all Western literature reflects something of the purposes of Christ, students in the secular schools, which are often frankly anti-Christian if not anti-religious in their tone, will never learn these truths from their instructors. It is to the credit of Christian schools and colleges that so many of the sanest leaders have been trained under Christian auspices, but their number is far too small, especially in the industrial sphere. The missionary can do much through personal relations with the leaders; he can do far more by himself training men for social leadership. He himself needs to have the training he would impart to others. If he has this, he can give to his pupils that sanity of judgment, that comprehensive view of the implications of reform movements, that familiarity with the most helpful results of Western experience, and, above all, that realisation of the supreme importance of the ethical and religious elements and motives which, as we have seen, are the chief deficiencies in the present movements.

This purpose would call for missionary educators who have the social point of view, for the further development of the curricula of Christian colleges in the social sciences, for the moderate multiplication of departments of applied science and technical schools in the scheme of Christian education, and for the frank recognition and avowal by missionaries that social service is a legitimate sphere of labour for the native Christian. The last two points were discussed at greater length in an article on "Mission education in the Far East," published in THE EAST AND THE WEST for January 1910, and need not be dwelt upon here. The financial and other difficulties involved in this proposal are great, and yet they should not be insoluble. A social and, at the same time, an aggressively Christian atmosphere can be put into Christian schools without any additional expense. Missionaries who are themselves convinced of their own duties in this matter will not fail to impart a like spirit to their pupils. When this has been done, the problem will be in a fair way to a solution. If the social movements are not to prove abortive, the leadership must pass from agnostic and non-Christian hands into the hands of those who have a Christian purpose, even if not all of them have identified themselves with the Church. It is for the Christian educators to make this transfer, which may appear to many a mere dream, a practicable possibility.

7. This implies and leads naturally to the last suggestion—namely, that missionary policy should shape itself with a view to the most rapid possible growth of a truly indigenous and aggressively missionary Church, which will regard social service as its duty just as truly as it does evangelism. The latter is more nearly fundamental, but it is incomplete without the former.

There is a tendency upon the part of the native Christian Church in some fields to hold itself aloof. This attitude may temporarily be forced upon the Church by persecution, but it should never be accepted by Christians, who have a duty to the whole community in its corporate life and not merely to individuals. In Japan, the Christians have taken the lead in all humanitarian movements, such as the care of orphans, work for prisoners, efforts to save factory girls from evil lives, and opposition to the licensing

of prostitution. They have not only been pioneers in social service, but they have succeeded in setting up a Christian standard for all such endeavours. The Christians in China and India might well move more rapidly in this direction. If, however, they are to do this efficiently, the Church must increasingly come out from under foreign domination and take its place as an indigenous Church, controlled by native Christians, organised in harmony with national or racial characteristics, thoroughly naturalised, in short, and thus put in a position where it can take a position of leadership without laying itself open to the charge that it is being used by outsiders. This whole question of the naturalisation of Christianity is too complicated to be discussed in this connection, and yet it needed to be mentioned at this point. It is the Indian Church, the Chinese Church, the Japanese Church that, after all, must be the leavening and transforming power in those great empires, and the missionary will not have done all in his power to relate his work to the social changes in the East until he has carefully revised his methods with a view to the most speedy realisation of this great purpose of the creation of such a Church. It may not for many years, if ever, be a single national Church, but, in its different branches and congregations, it will so enter into the life of the community that the whole social life shall be brought into harmony with the Christ Who preached a Gospel that was both for the individual and for society.

A vision of the comprehensive aim of his calling, a sympathetic and intelligent understanding of the social movements about him, a purpose, as far as possible, to enter helpfully into every endeavour for the realisation of brotherly and filial ideals, both personally and by training Christian leaders, and the resolution in all his work to labour for the speedy naturalisation of Christianity and the assumption of leadership by the Church—these are elements in an answer to the question propounded at the beginning of this paper. They enter into the very warp and woof of the missionary problem of the twentieth century and call for the most prayerful thought of all engaged in the supreme task of the Church, the Christianisation of the world.

EDWARD WARREN CAPEN.

CHRISTIANITY AND THE JAPANESE GOVERNMENT: A RECENT DEVELOPMENT.

THE attitude of the Japanese Government towards Christianity has recently undergone a remarkable change. To appreciate the full significance of this it is necessary to glance at some of the events of the last few years which have combined to bring about a movement which claims earnest consideration.

By the Japanese Constitution promulgated in the year 1889, complete religious liberty was granted, and it must be acknowledged that this has been scrupulously observed. Though the official and academic classes in Japan have been avowedly materialistic or agnostic, and though not a little disadvantage has befallen Japanese Christians, including professional loss or social ostracism, yet until quite recently, so far as any real disqualification was concerned, there has been no breach of individual rights on the ground of religion. However, within the past three years certain untoward events in the national life have caused the authorities to take alarm and brought them dangerously near a reversal of the constitutional right of liberty in matters of faith. There had long been an atmosphere of complaint in official circles that Christianity in Korea was a stumbling-block to a due submission to the Japanese Protectorate and subsequent rule. How far there were any grounds for such suspicions this is not the place to discuss, but when Prince Ito was assassinated in Korea by a man who, however remote had been his subsequent connection with Christianity, certainly was a baptised Christian, the apprehension was intensified and a lamentable seeming justification found for it. More disastrous still was it when, two years ago, there was brought to light in Japan itself a dastardly and far-

reaching anarchist scheme against the life of the Emperor. Natural as was their profound indignation at such a plot, it must be admitted that the authorities seemed for a while to lose their heads. A canker had made itself known in the vitals of the national life, and its origin was attributed to the spread of "dangerous ideas"; on what ground it cannot be surmised, it was rumoured that one or two of the anarchists concerned had had some remote connection with Christianity, and among these "dangerous ideas" Christianity was certainly included. Socialism—by a strange misapprehension considered synonymous with anarchism—was placed under a strict ban, and even its mildest economic and theoretic phases sternly discouraged and repressed. Christianity became a thing in a measure suspect in official eyes, akin to Socialism, and tainted with disloyal tendencies, and the next step was a distinct movement towards a breach of religious liberty. The authorities, when the first shock of alarm and indignation at the anarchist plot was past, awoke to the fact that repressive measures are in themselves of no ultimate avail, and that, on a merely negative and repressive policy there can be laid no structure of a sound and stable national life. The future seemed full of apprehension. Owing to its marvellous internal cohesion, the immense respect for authority, and—what commands the admiration of all Westerners—the cheerful patience of the labouring classes, Japan has so far been almost free from the graver social disorders which beset the West. But signs are not wanting that this immunity has its limits. A heavy burden of taxation, a rapidly increased cost in the standard of living, the social unrest throughout the world which must have a reflex action on Japan, filled the minds of statesmen with apprehension as to when these social problems will become acute in Japan as elsewhere, and what forms their outward manifestation will take. Moreover, a marked increase in criminal statistics, the occurrence of one or two strikes not unaccompanied by violence, a spirit of insubordination showing itself in the middle schools here and there, all seemed to point to a time not very far distant when very grave social difficulties would have to be faced. And so, wisely acting on the maxim, *obsta*

principiis, the authorities cast about for a means to strengthen the foundations of social stability. And what more natural, to their mind, seeing the dangerous results of modern tendencies, than to cast longing eyes backwards to the days when reverence for authority was absolute, and to seek to revive the old religious sanctions on which that reverence was based? And so, by authority, there was inaugurated an attempt to strengthen the ancient Shinto foundations of national morality, and the objective of this attempt was the schools of the country. Every school in the country was encouraged, if not actually compelled, to have a Shinto shrine upon the school premises. On stated festivals the children of the elementary schools were taken *en masse* to " worship " at the Shinto shrines, and elementary school-masters were assembled at various centres to hear a course of lectures from Education Office officials on faith and morals, very much to the detriment of Christianity. But, though in no country of the world is obedience to officialdom more complete than in Japan, this came too perilously near a breach of the constitution for complete submission. Many of the middle school-masters of the modern agnostic type ignored the directions to have shrines on their premises; the elementary school-masters resented long courses of lectures on religious subjects. Moreover, though the Government had issued an explanation that " Shintoism " was not a " religion," but a " patriotic cult," and though some Japanese Christian theologians were exercising their ingenuity as to the difference between the Japanese equivalents for *latria* and *dulia*, the ordinary Japanese Christian failed to appreciate these distinctions, and imagined that the first commandment means what it says, and that a Christian means what he says when he promises to abstain from the worship of idols. To an isolated Christian in a small town belongs the honour of having focussed resistance to the taking of children to shrines by a refusal to allow his children to go. More weighty, probably, in official eyes, than the comparatively insignificant Christian resentment was the Buddhist attitude of opposition to what seemed like a plan for elevating Shintoism to the position, *par excellence*, of the national religion.

What the ultimate results of this policy would have been it is possible only to surmise, for not long after its inauguration there came a change of Cabinet, and consequently new Ministers at the Home Office and Education Office. It should be noted, in passing, that an article by Professor Chamberlain, printed in England but reproduced and widely read in Japan, appeared about this time, in which the writer, one of the greatest living authorities in things Japanese, quietly but ruthlessly laid bare the hollowness from a historical point of view of the foundations on which modern Shintoism rests. How far this article was even remotely connected with subsequent events cannot be conjectured, but certainly the time of its appearance was a remarkable coincidence in view of what followed. Not long after the appointment of the new Cabinet there appeared an utterance on the part of the Vice-Minister for Home Affairs—obviously an official utterance, as it was never repudiated by his official superior or other Ministers of State. To a meeting of Press representatives invited to the Home Office, Mr. Tokonami, the Vice-Minister, made the following statement:—

"In order to bring about an affiliation of the three religions it is necessary to connect religion with the State more closely, so as to give it additional dignity, and thus impress upon the public the necessity of attaching greater importance to religious matters. In the early years of the Restoration the nation, too eager to reform all the traditional institutions, did not judiciously discriminate between what should be destroyed and what should be preserved intact. Many Buddhist temples and Shinto shrines were demolished, and the national sentiment towards religion was thereby greatly impaired. Christianity was then also held in abhorrence and distrust. Since the freedom of religious faith has been arrested, however, Christian teachers have been energetically engaged in the propaganda of their religion. Taking these circumstances into consideration, it is felt necessary to give religion an additional power and dignity. The culture of national ethics can be perfected by education combined with religion. At present moral doctrines are inculcated by education alone, but it is impossible to inculcate firmly, fair and upright ideas in the mind of the nation unless the people are brought into touch with the fundamental conception known as God, Buddha, or Heaven, as taught in religions. It is necessary that education and religion

should go hand-in-hand to build up the basis of the national ethics, and it is therefore desirable that a scheme should be devised to bring education and religion into closer relations to enable them to promote the national welfare. This necessitates binding the State and religion by closer ties.

It is necessary to bring about a rapprochement of the various religious sects to make them a potential power to help forward the progress of the age. All religions agree in their fundamental principles, but the present day conception of morals differs according to the time and place, and according to the different points of view. It is ever evolving. It may therefore be necessary for Shintoism and Bhuddism to carry their steps towards Western countries. At the time of the Restoration Japan adopted the progressive policy of opening the country to foreign intercourse, discarding the traditional policy of seclusion and expulsion of foreigners, and carried out every reform with a strong hand. Japan thus came into close touch with Western countries in outward form, and endeavoured hard to conform with the general current of thought of the world. In like manner Shinto and Buddhism must endeavour to conform with the progress of the world. Christianity ought also to step out of the narrow circle within which it is confined, and endeavour to conform to the national polity and adapt itself to the national sentiments and customs, in order to ensure greater achievements."

Now in this pronouncement there are two or three outstanding features which at once arrest attention : it is a recognition of the principle that some religious sanction is necessary as the basis of national morals, but it is a reversal of the immediately preceding policy which gave exclusive patronage to Shintoism. Most remarkable of all, it is, for the first time, an official recognition of Christianity as ranking on terms at least of equality of prestige with Buddhism and Shintoism. The interest aroused by this pronouncement was immense. The leading papers in Japan discussed it day after day, and the Vice-Minister was beset with inquiries, the answers to which in no way modified the effect of the pronouncement except to clear up one misunderstanding which will be noticed later on. On the whole, the reception by the non-Christian world was favourable. The public conscience had long been uneasy at the gradual demoralisation apparent, and apprehensive of the shadow of coming social troubles which

hangs over the national life. One or two of the more conservative papers took exception to the idea that anything more was needed than the Imperial Rescripts as a foundation of public morality, and expressed anxiety lest this should be a covert attempt to receive a proposal known as the Religious Law, rejected by the Legislature ten years ago, to introduce some form of religious establishment. But, on the whole, the pronouncement was welcomed as marking a serious effort to place public morals on a surer foundation. But it is with the Christian attitude—that of the foreign missionaries and of the Japanese Christians—that we are most concerned. The interest aroused among the latter was profound. The present writer lays no claim to any knowledge of the academic or student class, but from a fairly extensive acquaintance among ordinary Christians of the professional middle class he can testify that the subject immediately became one of almost exclusive discussion. The general feeling was undoubtedly one of great gratification, and who can wonder? The ordinary Japanese Christian has had to suffer much for his faith in ways, to a people peculiarly sensitive to public opinion, probably as hard to bear as physical persecutions, in social ostracism and contempt, and not unfrequently worldly loss. Here, then, is their creed seemingly recognised as one of the faiths of Japan, spoken of in terms of respect and called upon to take its part in co-operation for the common good.

One point, however, in the Vice-Minister's utterance caused considerable uneasiness in the Christian mind.

> "It is necessary to bring about a rapprochement of the various religious sects to make them a potential power to help forward the progress of the age."

These words were taken to mean—and were so interpreted by the public Press—that a scheme was on foot to make an attempted amalgamation of the three religions, and, out of the process, to evolve a new composite State religion for Japan. The ordinary Japanese Christian realised perfectly well that herein lurked a great danger, that much that he held as vital would be discarded in the process of composite manufacture, and much that he held as

erroneous and had at baptism rejected, might be pressed on his acceptance. In more than one discussion, or Japanese sermon, after this pronouncement, fears were expressed of a possible necessity of resistance and of social persecution if this point were pressed. These anxieties were to a large extent set at rest by an explanatory statement by the Vice-Minister to the effect that no such amalgamation of religions was contemplated, and that his words only meant the desirability of joint action for the common good, each religion retaining its distinctive features. Moreover, the leading representative of Buddhism in Japan made a dignified protest against any such scheme. In spite of this, however, it is true that this idea has appealed to a large section of non-Christian sentiment, and the public Press, even after the Vice-Minister's explanation, continued to dwell on the idea with favour.

To the missionary, whose task it is to present the Gospel of Christ to the people of this land and to guide an infant Church along right lines of development, this pronouncement has, needless to say, been of absorbing interest. At first sight there is that in it only which seems a ground for real thankfulness. It marks an immense advance from the days not so very far distant when, in the minds of intellectual Japan, Herbert Spencer and his school were considered to have said the last word that could be said on philosophy and religion; it is a public recognition of the tenets that " man shall not live by bread alone," and that " righteousness exalteth a nation." It is rumoured that Mr. Tokonami has, as the result of his own investigations, been deeply impressed with the power which Christianity is in the West, and has realised how erroneous has been the view that it is in any way a spent force, and that only because of it have the Western countries surmounted the many complex difficulties which beset modern social life.

And further, the missionary who cares for his people cannot but to some extent rejoice that a burden may be taken from them, that some measure of official stigma and social obloquy should be removed, and that they should be publicly recognised, not merley as having equal legal rights

with others, but as being equally loyal subjects and workers for their country's good.

And yet, though on these grounds there is cause for gladness, there is much that raises anxious thoughts. To Western minds State recognition does not imply the necessity of State control. In Japan even the mildest form of official recognition is unthinkable apart from some degree of accompanying official suggestion amounting to control. And here emerges the possibility of a grave risk. In spite of the Vice-Minister's doubtless perfectly genuine disclaimer of any intention of an attempt to amalgamate Christianity with Buddhism and Shintoism, it is by no means impossible that the official recognition of Christianity would mean the emergence of a type of official Christianity recommended as suitable to national needs. The danger of this is apparent to all who are familiar with the idea—amounting almost to an obsession—that is very prevalent among non-Christians and finds support among not a few eclectic Japanese Christians—that if Japan is to accept Christianity it will have to be a Christianity so re-modelled as to commend itself to Japan. Let it be clearly understood that this means far more than the obvious truism that in preaching the Gospel to Japan or any other country the missionary should seek to commend the Faith by presenting it in such a form as shall be understanded of the people; also that it is quite distinct from the point of view which the late Mr. Lloyd so ably commended and gave his life's work to advance, that a sympathetic study of Buddhism teaches that, unknowingly, Japan has been seeking Christ, and reveals many steps which all unconsciously she has trodden on the road that leads to a full acceptance of the Faith. It is the theory that, as the Japanese are a unique people, their Christianity will also be unique; that the Faith once delivered must pass through the sieve of Japanese criticism and a certain residuum may commend itself for national use. Though no missionary could be found to acquiesce in this theory as it is found in this extreme form, yet there is indubitably a tendency to give some countenance to this idea by an inclination to disparage anything that is Western in outward things. Most

missionaries—and the present writer can speak feelingly because he had a bad attack himself—undergo a sort of missionary measles, the symptoms of which are a kind of fretful impatience with Church architecture, music, and details of worship, merely because they are prevalent in the greater part of the Church Universal, and therefore, presumably, must be unsuited to Japan. This attitude is unimportant when adopted with regard to external details, but when carried into questions of Faith it has exceeding danger. Now no one would deny that if Japan is granted by God the high privilege of admission as a nation into the covenant of grace, and if in all humility she seeks entrance into the Kingdom of God, there are many natural gifts of character which she will bring as an offering; but that is very, very far from meaning that she can presume either to alter the terms of the covenant or to re-model the structure of the Kingdom. And it is just this rash and dangerous experiment which may be tried if once Christianity becomes official. And further, though it is true that for Japanese Christians, and therefore for those who care for them, it is a source of thankfulness that any stigma which attaches to them should be removed, yet herein, too, lurks no small danger. Faithful and zealous as they often are, and patiently as they have borne immense discouragements, there is a serious defect often found among Japanese Christians, clergy, or laity, which is not unlikely to be intensified under what they naturally would regard as happier conditions. Christianity is looked upon too much as a system or a form of teaching, and too little as a life. The very words in use among Christians with regard to their religion show this: the ideas always prevalent are thus expressed by such words as "study," "understanding," and others, all connected with learning, and not by such words as "growth" or others conveying the idea of *life*. Now, apart from any question of State control, the added prestige of official recognition will intensify this aspect. The modern Japanese equivalent of the man with the gold ring, the person of learning or of official status will be more than ever welcomed as a convert, and quite right, indeed, that he should be welcomed, but more than ever, one fears, will there be a failure to recognise that the

Life which Christ came to bring is offered to all, irrespective of learning, and that the poor and unlearned are as dear to Him as the university graduate.

The Vice-Minister's utterance may, indeed, mark a step, and a very important step one hopes and believes, towards Japan's recognition of God; but, apart from dangers which may arise from any practical application of it, the statement in form and matter calls up many serious thoughts in the minds of those who are jealous for the honour of their Lord.

There is something of infinite pathos in the sight of a great nation disappointed of hopes built up on its own prowess at arms, and on the amazing self-sacrifice and unity of its people, hopes of a material millennium ready to hand—a nation, perhaps, led away for a while by a quite pardonable pride, and misled by a quite unpardonable and senseless adulation which is never the mark of true friendship—now feeling that there is something amiss and recognising the need of help from above. And yet there is surely much still to be learnt; for it is not merely as an ethical reformer and a healer of social ills that Christ will be served, nor can the Divine Society take its place merely as a department for the prevention of social disorder. The Christian, while thankfully recognising the most halting move towards acceptance of the claims which he believes to be supreme, cannot one jot abate these claims, that Christ will be Lord, and none can share His Throne, and that there is no way into the Kingdom of God for statesmen and for people alike save by the humble road of repentance and faith.

H. B. Walton.

MISSIONARY SOCIETIES AND BOARDS OF MISSIONS.

The present seems an opportune moment for a dispassionate discussion of a problem which is in a sense present with us in England; and in another form it has made its appearance of late in Australia.

I fear some reference to history is necessary, although it is with an apology to the large number of Churchmen who need no instruction on such a subject. Some, however, may ask how it was that the Church, as a Church, did not at once face the evangelisation of the world after the difficult Reformation times. Let history answer. No one can wonder that the Church of England, up almost to the conclusion of the seventeenth century, was intensely and too exclusively absorbed in its own internal problems. Yet it is worth noting that the great English adventurers of the Elizabethan age were not forgetful of their Christian duty. What is now called the New England Company was created in 1649. The Virginia Company tells the same tale; and if we throw ourselves back into that age we shall realise that, in order to undertake anything abroad, a Company and a Charter was then the most obvious way. To men like Nicholas Ferrar, a missionary society for work abroad was doubtless the simplest method. So it came about that the S.P.C.K. was born in 1699 and the S.P.G. in 1701. Both were meant, of course, to represent the whole Church; and they did so for a century, that difficult century for enthusiasm except for the free lance. Noble things were accomplished, too, by those Church societies in the name of the whole Church. Nor have those societies in the smallest degree changed their platforms: they stand for the whole Church, and no constitution can the wit of man invent

which can be more representative. For example—to speak of the S.P.G.—it is perhaps not sufficiently known that the S.P.G. in its own capacity does not select or send out any clergy. Long ago the society requested the Archbishops of Canterbury and of York, and the Bishop of London, in their official capacity, to undertake this responsibility. They accepted the charge, and annually the three Prelates choose five clergy whose names are simply announced to the society. These clergy need not be members of the S.P.G.; they sit apart, and examine all male candidates who are in any sense to be supported by S.P.G. money abroad. The Secretary of the S.P.G. has no place on this Board; and only the conclusions of the Board are announced to the Standing Committee, no other data being given. If it is asked why the S.P.C.K. and the S.P.G. do not now represent the whole Church in spite of ideal constitutions, history again gives the answer. It was no action of those Church societies, but of Churchmen acting as free agents. In 1799 the C.M.S. was born. At once, and automatically, the S.P.G. ceased to represent the whole Church. In a minor degree the same fate befel the S.P.C.K. when the Religious Tract Society came into being. One such society has kept its representative character—the National Society—because it has no competitor. So, then, in 1800 the S.P.G. and the C.M.S. together represented the whole Church, and it makes this fact of greater interest when it is stated that there is not a word in the constitution of the C.M.S. which denotes a party character. So far as its constitution is concerned, there is no reason why the C.M.S. should not be the strongest High-Church society in the world if its supporters so desired.

I think one fact emerges from the above statement, bearing directly upon our Church life to-day. As it has been with General Councils, so with missionary societies: in order to be representative they must receive the assent of the Church as a body. Till this has been effected, the wisest statements and the most representative constitutions exist as such only on paper. It is not by enactment alone, however high the enacting power may be, that you can claim to be representative, but by actually having become representative.

It is obvious, of course, that when two societies repre-

sented the whole Church, I have set aside the S.P.C.K. merely for the sake of simplicity, men came to take sides according to their Church views. Nothing could be more natural. Gradually the C.M.S. drew into itself those whom we know as evangelicals, and the subtraction of this element from the S.P.G. made the S.P.G. as naturally appear High Church. It was no action on the part of the S.P.G. Then the day came when these two societies in their turn ceased to represent the whole Church, and for the same reason: because other societies arose—the U.M.C.A., South American Missionary Society, the Melanesian Mission, the C.C.C.S., and others.

Then came the day when the desire for close corporate life began to stir vigorously within the Church, with the result that the United Boards of Missions were created, now termed the Central Boards. Most wise, too, were the founders, and their wisdom seems to have descended in full measure to their representatives to-day. The problem, of course, was how to draw together on to one platform, for common counsel, missionary societies, great and small, which had covered the British Isles with a network of organisations, conducted by committees who felt the call to evangelise the world more and more keenly, and exhausted every device to kindle devotion in every parish in the United Kingdom. This was effected splendidly by the acceptance of the fundamental principle that the Boards of Missions should collect no funds except for their own necessary existence, leaving all moneys for work abroad to be collected, as heretofore, by the missionary societies. This is the general position to-day. What the far-off event is for which many of us are looking, there can be no doubt at all—namely, that the Church of England as a whole may become its own central missionary agent. In my opinion that consummation is quite inevitable. The glorious and persistent growth of the corporate spirit guarantees it. But it is at present a dream. I doubt whether I can hope to see it fulfilled, although I hold that there can be no fairer ideal for a loyal Churchman to put before himself. Many of us to-day build castles in the air on this subject, in the hope that our immediate successors may be able to put in the solid foundations.

And why is it a dream of a distant future? Because

no enactment can bring about such a consummation, not even a new attempt at a more perfectly representative constitution; an attempt, I say, because it is impossible to invent any new constitution more representative than those now in existence, which have ceased to be representative for reasons already stated. To effect your purpose you must go deeper than the passing of enactments. You must unite Churchmen in their views more completely than pertains to-day before you can make a representative Mission Board which has received executive powers. At present there are hundreds of thousands of Churchmen and women who are not prepared to propagate the Church abroad except on lines which, in their opinion, are vitally important, and as excluding views held by other Churchmen. Till these strong differences abate you cannot get beyond a council for mutual consultation. The ideal will be reached when the great mass of Churchmen at home are content to collect funds which can be sent abroad to Bishops and their councils, to be spent by them quite irrespective of doctrine or ritual in those regions; an opponent of this principle at home can then be met by the answer—" My dear sir, you have mistaken the door of this establishment; you have come to the kitchen door; pray go round and ring the front-door bell." In other words, " If you object to Church views abroad, go to the Bishop who is responsible, or to his Metropolitan; do not come to us." That day has not come yet for the Church of England at home. I say it with bated breath, but even at S.P.G. House, where the above principle is ingrained into our system, ominous growls are heard at times from our supporters when dioceses abroad act freely, but not in accordance with the views of some at home. I suppose it will ever be so with Anglo-Saxons.

The present position, then, in England itself is of extraordinary interest. The land is possessed by the great societies whose grip waxes stronger, not weaker, because their organisation gains annually a deeper note. At the same time, there are some who naturally have begun to look upon missionary societies almost as interlopers : some, perhaps, again, who may possibly wish in their hearts to note some signs of decadence in the societies. There are

no such signs, the evidence is all the other way; nor need this disturb men with the noblest horizons. You will not reach the far-off event by killing societies. Nor must you expect societies to apologise for their own existence. It is surely the parents, not the children, who should apologise for vigorous offspring, if there were need for it! The children in this case have done all the work for the parents for centuries; infanticide is hardly the remedy in order to reach a nobler ideal. As things are at present, if the Central Boards of Missions collected funds for work abroad, they would at once and automatically become just another competing society with a high-sounding title. I repeat, there is no need to be "so boisterous rough." Let us go deeper: let us pray for unity. I confess that often my chief meaning for "unhappy divisions" is for ourselves within the Church. I am confident, too, that the prayer is being answered. I tell it by the way in which extremists are becoming alarmed. There is infinitely more real and more affectionate friendship between men and women of differing views than of old. It is not toleration (which is an offensive word), but sympathy, which we need. The far-off event is coming to us quite speedily enough, and, in my opinion, it will steal upon us. One day we shall wake, or the next generation will wake, and discover that the thing is done. Would that I could hope to live to see it, and then sing "Nunc Dimittis." Meanwhile we have to put ourselves in each other's places. The statesman who longs for the big thing, knowing it to be inevitable, will remember that he must not lose from the Council of the Central Boards any existing society, certainly not one of the great societies, for then the Boards cease to represent the Church automatically, as it has happened in the past. Let history always teach. But, again, the societies must ever be convinced that the society ideal is passing, because a nobler ideal has possessed us; and I suppose the twentieth century will assuredly witness its fulfilment. And, further, as organisers of the societies, though we need not be apologetic, yet at the same time we can be preparing for the inevitable transition. We do not, however, prepare for it by weakening ourselves; on the contrary, we may daily perfect our

organisation and increase our incomes, and win a deeper note just because we do not believe in abolition, but in transformation. One day all the missionary societies of the Church of England in the United Kingdom will join hands, and the enchanter's wand with one wave will turn them into one, into a nobler form. Then the Church in England will come into its own—the Church its own missionary force.

Let us now look further afield. It will be noted that just in proportion as there is general agreement among Churchmen in their views, so the general " Boards of Missions " system comes into existence easily. In Canada there is no great divergence of views within the Church, at least, not at all to the same extent as in England. The natural result follows. A general Board of Missions for the Canadian Church is quickly formed. Money is voted to the Bishops of the various dioceses in conjunction with their councils, and no controversy arises. Again, the Church in the United States has been placed much in the same position. The general tone of Churchmanship is not identical with that in Canada, but it is fairly homogeneous. There were indeed societies in existence in the States, but they did not possess great strength. Wise counsels prevailed, and the Boards of Missions of the Church are now one of the glories of that Church. Indeed, to the English Churchman it is one of the joys of his visit to the sister Church in the United States to watch the General Convention break up in order to resolve itself into the Board of Missions, to hear Bishop after Bishop from abroad tell his tale to the whole Church, to both Houses of the Convention sitting together for the purpose: then the whole Church proceeds to assess itself for its Mission work. The same condition of things exists in the General Synod of the Church in Canada. Without question the day is coming when we in England shall be acting in precisely the same manner. But Churchmen—wise Churchmen—pray remember the saying (in this case) of a member of the ancient Church, as we know it, to a member of a newer body who criticised defects: " When your chimney has smoked as long as ours, there'll be some soot in it." We cannot have it every way; England is scored over with marks of war; under the soil there are broken weapons

not only of civil, but quite as much of ecclesiastical battles. We shall compose both species of wars under wise guidance, but I think ecclesiastical differences require more time to heal; nor is this necessarily a sign of disgrace. The issues here touch the soul, the very springs of action, the conception of vital truth, for this world and also for the next. It is a long road, but we shall reach its end.

Passing to South Africa, we note the same conditions. The Church of South Africa is not divided to any great extent into divergent parties, and with the same result; it is not difficult for one Board to act as the missionary executive of the Church. The same is true of New Zealand. It is when we turn to Australia that we discover a state of Church affairs somewhat analogous to our own position in England. There is strong divergence of views within the Church in Australia and Tasmania. But there is, on the other hand, this distinct advantage: In 1850 the Church, in its corporate capacity, deliberately founded a Board of Missions which should control all the Missions of the Australian Church; that is, it obtained executive powers. Bishop G. A. Selwyn came to Sydney from New Zealand to assist at this consummation, and one of the treasures of St. Augustine's, Canterbury, is a picture of the group of Bishops of that day who met for that purpose. In 1872 this Board of Missions was more completely organised. But, for the reasons already given, the Australian Board of Missions has had a chequered existence. It has done noble work, and has enormously increased its resources, especially during the last ten years, with an income to-day of about £12,000. But strong divergence of views within the Church has made the work of the Board much more difficult than it ever has been in Canada, or in the United States, or in South Africa. A natural result, also, has been the rise, since the development of the Australian Board of Missions, of the very strong Church Missionary Association, with an annual income also of about £12,000. Previous to 1893 funds were sent to the C.M.S. After that date it became an independent missionary society, working, however, hand-in-hand with our own C.M.S., and dividing the Australian Church, as far as money is concerned, into two nearly equal parts. The C.M.A.

expends the larger portion of its funds on Missions in non-Christian lands, such as India and China. On the other hand, the Australian Board of Missions has been compelled to spend all the income at the disposal of its Council upon Australian and Pacific Missions. This has been inevitable. No English societies aid Missions on Australian soil, holding that this is the duty of Australian Churchmen. And the Church in Australia, in its corporate capacity, has upon the whole from the first accepted this position. The New Guinea Mission, Missions to Australian aboriginals, to Japanese and Indian pearlers, to thousands of Chinese immigrants, to Melanesia, these first charges could absorb with ease twice the income of the Board of Missions. Once it was a reproach to the Australian C.M.A. that it did not aid the specific Australian Missions, but this can no longer be laid to its charge. Both among the Chinese and the Australian aboriginals the C.M.A. has strong Missions to-day. From what has been stated, it will be evident that Churchmen in England may watch with peculiar interest the evolution of this missionary problem in Australia. On the one hand, supporters of the Australian Board of Missions long to incorporate into themselves the C.M.A. They rightly claim that for more than sixty years the Church has had the ideal system, the system accepted thankfully by the United States, by Canada, and by South Africa, the system, moreover, towards which the Church of England proper, in its ancient home, is steadily and inevitably tending. Every Churchman who has his Pisgah, at however low an altitude, will endorse these sentiments. On the other hand, let us put ourselves in the place of the fervent supporters of the Australian C.M.A. The question about which we know so much at home, and with which we have, of course, learnt to sympathise, stares us there in the face. In Australia, as among us, there are Churchmen who say: "We are not prepared to propagate the Church except on lines which to us spell the truth; and, unfortunately, these convictions exclude views of other Churchmen. We cannot propagate that with which we strongly disagree; these things are with us a matter of principle." Two things emerge. If we at home venture to express an opinion, I

trust the Australian Church will not consider it presumptuous: nor do I consider that they will hold it to be presumption if we beg them to realise that in these questions of statesmanship no Church lives wholly unto itself. Unwise or hasty action by the Church in Australia may injure us here in England, and very seriously. I have read in the *Australian Church Quarterly* that any movement to abolish the Australian Board of Missions in order to fall back completely upon the society system, as more practicable at the present time, would "put the clock back." We in England may therefore be pardoned if we discern, in such a contemplated movement, harm not only to the levels of the Church in Australia, but also a set-back to us at home. In my opinion, it would be "putting the clock back" for the whole Anglican Communion. Were the Australian Board of Missions to be abolished after sixty years of by no means inglorious existence—on the contrary, with some episodes in its life as noble as any in the annals of our Church anywhere—it would be a blow felt by the leaders of the Church in the United States, in Canada, in South Africa, and, I think, in New Zealand. But this is not all. It would be a blow to us here who work quietly and very patiently for the far event which is only to a certain extent an accomplished fact at present in Australia.

My hope is that my own peculiar position may give me some right to speak, and, of course, with all respect. On the one hand, I am the Secretary of a missionary society now 211 years old. On the other, my soul cleaves to the Church in Australia. Some of the most overwhelming moments of my own life have been spent in connection with the Australian Board of Missions. Thus I seem, in my humble way, to have boxed the compass. It ought surely to be possible to hold the balance evenly in the Australian Church. The Board of Missions exists with its annual income, as I have stated, of about £12,000. Let it be fostered to the fullest extent as the ideal which is emerging everywhere in the Anglican Communion. On the other hand, let the perfectly natural growth of the C.M.A. be generously acknowledged. It is the sun, not the wind, as in the fable, which will some day fuse the two into one. As

with us in England, so in Australia, no enactment will bring it about, but it will come as unity and desire for a great corporate life grows. Let there be in Australia, as with us, constant meetings for mutual counsel, much united prayer, and, if possible, common festivals. Let there be also a generous recognition of the fact that the C.M.A. does enlarge the vision of the Australian Church by its work in great non-Christian lands. We in England, for perfectly natural reasons, are not far advanced in full corporate Mission work. America and South Africa have reached the goal; Australia stands midway. Let it firmly hold the ground it has won, and look hopefully to the future for the rest.

Nor does it seem to me at all impossible to create even now a real Foreign Office for the Australian Church on the model of our Central Boards in England. One of the most important of the Committees of the Central Boards has for its business the consideration of great missionary problems, and its composition is thoroughly representative of the whole Church. It ought not to be difficult to create such a council at once in Australia, and in the home of the Board of Missions. The C.M.A. would surely send a full quota of representatives. All questions of missionary policy would be discussed in common. Its functions would only be consultative. The outcome of its deliberations would be suggestions of utmost value, to be translated into action either by the Board of Missions or by the C.M.A. in their respective fields of operation. I can conceive of no more certain method of increasing friendliness between the two bodies, whilst it would leave each of them free to act upon its own responsibility. There could be no place for suspicions of encroachment upon each other's privileges.

There remains one aspect of the general problem. The strength of the society system consists in the way in which it bands together for a specific purpose those who possess some real devotion for the great cause, and also in linking together those who are in agreement in general Church views and hold them strongly. Great force is hereby generated. It is possible, also, in these circumstances to appeal to secondary motives as well as to those that are primary; as, for example, party victories and develop-

ments. But what of the average or the moderate Churchman? In old days in Australia I used at times to feel that it had been left to the Board of Missions to galvanise into Mission life the somewhat inert mass of moderate men, and it seemed to me that there could be no more honourable task, albeit a most difficult one. Those days in Australia have passed I am thankful to say. The Board of Missions in Australia to-day contains some of the noblest missionary spirits in the world, and it still can claim the same duty. Its aim is to uplift the whole Church, and it can speak in the name of the whole Church, however imperfectly its authority is at present recognised. I believe I have the greater part of the Anglican Communion upon my side when I venture to raise my voice in favour of the preservation and steady development of the Australian Board of Missions. My love for every gum-tree in Australia and Tasmania must be my excuse for the audacity of my speech. The terms of affection on which I used ever to be with the C.M.A. in those glorious days must shield me from any displeasure which may be felt on that side if I have spoken inadvisedly. On the other hand, in Australia, as in England, let us not force the pace; yet at the same time let us hold fast in every continent to those great ideals unto which we may have already attained in our progress towards that complete corporate action within the Church, to which we all surely look forward with a great longing.

H. H. MONTGOMERY,
Bishop

THE NEED FOR SOCIAL SERVICE IN INDIA.

If a Roman gentleman had been travelling in Galilee during the time of Christ's ministry, or a few subsequent years, he could scarcely have failed to hear of the remarkable work of healing which was going on, for there was scarcely a village which had not benefited from it. The modern traveller in many parts of the world may be excused if he remains ignorant of the existence of medical Missions, so little are they in evidence along the world's highways. It is true that there has been a notable increase of Mission hospitals and dispensaries during the last thirty or forty years in Oriental countries, but still the actual number is small, and very few exist along the main routes of commerce and of globe-trotters. So that while everywhere the flags of Christian nations are flying, and the evidence of commercial enterprise, of naval power, and of enormous wealth is prominent, there is little to show what that Christianity stands for in the way of philanthropy, and in the way of social service. Sailors' homes are almost the only evidence that Christianity does not consist chiefly of Gothic houses of worship used once a week.

We need not lay stress on mere outward evidence, for there might be much valuable work being done in quiet premises which do not blazon their aims on signboards. But there is reason to fear that there is little being done in the way of Christian social service in any of the large seaports of the East. Let us imagine a keen philanthropist accompanying the Royal party during their recent visit to India, and inquiring at Port Said, Aden, Bombay, Agra, Delhi, and Calcutta what efforts Christians were making to care for the sick, for the blind, or for lepers. He would find some Government institutions, but how many connected with Missions? At Aden he might hear of the

hospital at Sheikh Othman; at Delhi, of the fine St. Stephen's Hospital for Women (S.P.G.), and at Calcutta of a small Mission leper asylum. Probably he might discover one or two other minor efforts, but, all taken together, how insignificant are they in comparison with the great Parsee institutions at Bombay, the Cama, and the Jamsetjee hospitals! How small are even these in view of the vast needs of the crowded populations of the great cities! He could not regard the practical philanthropy of Christianity as being adequately represented.

Perhaps it may be said that, for reasons of sound missionary statesmanship, the seaports and great commercial centres of the East are not the best sites for medical Missions, that the strategic points are to be found elsewhere. There is much to be said in favour of such a view.

As regards the C.M.S. in Northern India, it has acted on a definite policy, and has planted its Mission hospitals at well-chosen centres, in districts where ordinary evangelistic work would have been almost impracticable owing to the bigotry of the people and the disturbed conditions of the country. Were our traveller to enter India by land instead of by sea, coming by any of the great trade routes from Central Asia, he would almost certainly pass one of these hospitals. Thus, if he came from Persia *viâ* Seistan, or from Kandahar, he would go through Quetta, where there is a renowned Mission hospital well staffed.

If he came through Ghazni, and followed the great Povindah caravan route by the Gomul Pass, he would come to Tarik and to Dera Ismail Khan, at both of which places are well-worked institutions. Further north he might enter India by the Kurram valley, and come into contact with Dr. T. L. Pennell, of Bannu, and some of his outlying branch dispensaries at Thal, or at the new railhead towards Kálabagh. The main route from Kabul, by the Khyber, would lead to Peshawar, where there is a splendid hospital, of which an account has already appeared in THE EAST AND THE WEST, April 1907.

Travellers from Badakshan *viâ* Gilgit, or from Russian and Chinese Central Asia, would probably pass the Moravian Mission dispensary at Leh, and then the Church Mission hospital at Srinagar in Kashmir.

Here there is a distinct line of policy, chiefly due to the statesmanship of Robert Clark, for thirty years Mission secretary of the C.M.S. in the Punjab. But it is a policy that has negative aspects which are open to question. It ignores the great centres of commerce and of education, on the assumption that these are sufficiently provided for by Government institutions. It does not avail itself of the immense influence of medical work as a help to the evangelisation of classes unreached in other ways; nor does it recognise the real and widespread need of the great rural populations which are mostly clustered in compact villages; nor does it consider the claims of the growing communities of Christians in country districts, more especially in connection with the mass movements.

(I am here speaking of the avowed C.M.S. policy, for in practice exceptions have been made such as the group of branch dispensaries centring round Amritsar, and some other isolated efforts.)

Another instance of defined policy is the group of hospitals connected with the U.F. Mission in Rajputana, at Ajmir, Nasirabad, Oodeypor, and other important places. These were started and efficiently staffed very many years ago, and would by now have been of considerably greater size and importance had it not been for the unnecessary and somewhat unworthy jealousy of some of the European medical officers in those parts. Apart from these, and in spite of the really large number of medical Missions, some of them of great importance and wide extent, it might be maintained that the efforts made have been disconnected and somewhat desultory. It appears as if they had sprung up chiefly in response to the energetic initiative of individuals, rather than in response to any well-thought-out plan of campaign. But they illustrate the demand of the Christian conscience, on the part of the missionaries themselves, for medical work, as a most important adjunct of their evangelistic enterprise, and as a need in any extensive settlement of Christianised Indians. It may be safely asserted that, did funds permit, and were the doctors available, *there is scarcely a Mission in town or country in the length and breadth of India that would not hasten to apply for a medical Mission.*

I do not say that the local missionaries would every-

where desire to see a fully equipped hospital worked on European lines; in many places the most experienced missionaries would prefer to have simple dispensary work in charge of suitably trained Indian doctors of the sub-assistant surgeon class, with the occasional inspection of an English doctor; and there are, indeed, quite a considerable number of such minor institutions doing valuable work.

Such an enormous increase of medical Missions is, under present conditions—financial and otherwise—not to be expected.

Two questions may then be asked: (1) What increase may be naturally expected, and under what conditions? (2) Failing any great increase, how is the philanthropic and humanitarian side of Christianity to be placed and kept in evidence at each centre of Mission work?

For many years the increase in the number of new stations has much slackened, but the work of the older hospitals continues to expand, and in connection with many of them branch dispensaries have been opened out. It appears as if the missionary societies have their hands so full with present work and with the growing needs of the native Christian community that consolidation is the present aim of their policy; and as a general rule grants are not being increased. But the existing hospitals are meanwhile developing their resources in two directions—first, by aiming at self-support by raising money by fees and by local subscriptions. In the early days, attendance was often free, even to the wealthy, for missionary doctors were glad to win the *entrée*; in some cases they were treated liberally, but the general tendency was to pauperise by supplying free that which the people could afford to pay for, and would have valued more had payment been asked. So it is a healthy sign that medical relief is no longer indiscriminately free, though the poor are freely welcomed. In this way funds are being raised, with which wide extension becomes practicable. At the same time the Indian staffs of the hospitals are being better educated, and some of the social workers are trained to take charge of outlying branch dispensaries. There are a very few missionary training schools where such assistants are educated up to a standard approximating to that of the Government schools for sub-assistant surgeons.

It was the deliberate opinion of Indian medical missionaries who met in conclave at Bombay three years ago, and their opinion was confirmed by subsequent provincial meetings, that there is real need for extension in the smaller towns where no skilled European doctors are working, and that the branch dispensary system should be more widely employed. Meanwhile there are vast and populous areas of India, especially in native States, where there are no medical Missions at all. In a certain number of districts there are other forms of Christian philanthropy, such as leper asylums, and in some others non-medical missionaries have distinguished themselves by heroic service in times of famine. This brings me to my second question. (2) Failing any great increase of organised medical Missions, how is the philanthropic and humanitarian side of Christianity to be kept in evidence to the surrounding masses of Hindus and Mohammedans?

I do not deny that there may be the light of a pure Gospel doctrine, or the witness of holy lives; nor that, among the Christians themselves, there may be much kindness and mutual help in sickness and domestic troubles. But is this enough? To this we might add in many districts the witness of lives redeemed from serfdom and from the degradation of the " sweepers' quarter." To the poor the Gospel has been preached. But the caste system, which throws off the Christians, has this further injurious influence—that those Christians tend to think of their social duties as limited by their caste—that is, as due only toward Christians. If the Baptist's question came to hundreds of our churches, " Art thou he that should come? " they might indeed point to their bazaar preachings, but could they say that " The blind receive sight, the lame walk, the lepers are cleansed "? Must it not be confessed that, as regards their non-Christian neighbours, they consider any social and humanitarian work as outside their sphere? Are the native Christians taught that the Lazarus who sits by the railway bridge, full of ulcers, has as much claim on them as he has on the Hindu Dives whom they relegate to " beyond the gulf fixed "? It is true that to caste Hindus they are themselves unclean, untouchable even when coming on an errand of mercy. But there is very

much to be done. If the true humanitarian impulse exists, it needs no diviner's rod to guide to sad homes, famished orphan children, or sick and neglected women, not to mention poor tortured animals, overladen, sore-backed, and starved. This is the witness that India wants.

We may be proud that, as regards the European Christians, whether official or missionary, this note has been prominent. At the call of famine or of plague their devotion to duty has been splendid. Lord Curzon walked on foot through mud and rain to encourage relief work in Western India. Who has not been thrilled by Kipling's story of the young engineer officer collecting goats for the sake of the little famine babies he was trying to save, and superintending his nurslings personally whilst engaged in fifty other strenuous tasks? We need scarcely refer to the close personal touch of hundreds of civil surgeons with the needy sick who come to their dispensaries. As Europeans travel in the Himalayas the hill-people often come to ask for medicine or bring their sick, relying on the reputation of the foreigner for kindness in such matters, and not relying in vain, for I have known many who, while touring in Kashmir valleys, have constantly cared for the sick they saw, sent for drugs, and personally shown great kindness and attention. This is in wide contrast with what the attitude of Indian upper classes would be, or, perhaps I may say, would have been a decade or so ago. Social service is at last being recognised by the people of India, and societies are being formed by Hindus for the uplifting of depressed classes, for the protection and teaching of widows, and for the care of sick and of orphans. There are one or two sanatoria for poor consumptives being started, under nominally Hindu auspices, although the motive force in each case was originally Christian. There is no reason for the Christian Church to be jealous of any such works. Let us be thankful if others will exorcise devils, or will care for lepers and outcasts. But if the Hindus are awakening to the claim of their own people, how much more should the Indian Christians be in evidence as lights shining in a dark place, how much more should they be taught and trained from the beginning, and from the earliest stage of their existence as a congregation and as a community, to be doing something for the needs

and the relief of those around them? It is here that societies like the Christian Endeavour Society may do much good, if the endeavour is directed into really practical channels. But the danger of relying upon any societies is that a Christian who has not the opportunity, or, perhaps, the wish, to belong to such a society may thereby feel absolved from what is his plain and primary duty as a member of the Christian Church. Every Christian congregation in the land should be, *ipso facto*, a league of mercy. The scope for humanitarian work is immense; in many towns the thought of social service has not yet materialised beyond the stage of speechifying. India does not want copy-book maxims, but living epistles known and read of all men. The Srinagar Mission School has given a practical object-lesson of what may be done in India, even when the majority of the pupils are Brahmins. They assist sick people from the city to go to the hospitals, taking them on the school ambulance-trolley or by boat; and they take convalescent patients, poor Mohammedans, out for an airing on the lake; they visit and assist in cases of extreme destitution; and support some waifs and strays, some of them as fellow-pupils in the school. They rendered manual assistance in hauling logs a long distance to a new Mission dispensary for women, and in carrying stones there. They rescue starved and sore-backed animals. I recently saw over twenty such being fed and rested in the compound of the principal, Mr. Tyndale-Biscoe, the originator of all this practical work. Formerly the school had a fire brigade, which did most valuable service until the State took up the work efficiently. This is an example of what might be done in many other parts of India. But the essential thing is the training of lads, and, above all, of Christian lads, to recognise what the practical side of their religion must be in relation to the surrounding Hindus and Mohammedans. Every Mission school should have its practical social-service side, and every congregation should have some definite organisation for the same object. There are many ways in which the voluntary services of Christian women would be of special value. They are as a community better educated than other women, and have more freedom; they could find out and assist blind and widowed girls.

If any scheme is set on foot to check the ravages of tuberculosis, the white plague, which is spreading in Indian cities, the medical profession will need such allies to visit homes and to teach elementary lessons of ventilation, disinfection, and sanitation. Such practical demonstration of the fruits of Christianity would do far more to open the way for the evangelisation of the town population than bazaar preaching. Every city in India needs a special organisation against tuberculosis, either in connection with the civil hospital or as a special dispensary, and it is work in which many non-medical auxiliary helpers are needed. Then there is great scope for schools for the blind, such as have been successfully started by Miss Sharp at Rajpur, and Miss Askwith at Palamcotta. These are developments which need not depend upon grants from missionary societies, nor on qualified doctors. The "Seva Sadan," or Home of Service, at Bombay, founded by Parsees, and the Hindu social Missions established there for the depressed classes, and the Hindu widows' schools in various places often worked by Indian ladies of high caste, some of whom are themselves widows, indicate the need and the opportunities. So closely associated has Christianity been with such labours of love that the Hindu workers at Bombay found themselves suspected of being Christians in disguise; while a conference, held at Madras for Hindus under the chairmanship of a distinguished Brahmin citizen, was accused by some orthodox Hindu papers as being a sly way of advertising the success of missionary propagandism among the depressed classes. Educated Indian gentlemen, with no intention of forsaking the religion of their forefathers or of violating caste, confess that it is the spirit of Jesus Christ which is now at work caring for the outcast and lifting the crushed, and that it is this spirit that their land needs. Many of them claim that this is compatible with Indian religious ideas and customs, and that the essence of Christianity may be absorbed apart from the doctrines of Christianity. Be this as it may, the leaven of Christian mercy and pity is working, and it is for us to see to it that the Indian congregations, great and small, and of various denominations, are faithful to their calling and witness.

ARTHUR NEVE.

"ROBINSON CRUSOE" AND CHRISTIAN MISSIONS.

In The East and the West for July Bishop Montgomery mentioned that a friend had spoken of *Robinson Crusoe* as the best book on China. However that may be, it is certain that it is a very remarkable book from the foreign Missions point of view. It is also certain that this is but rarely noticed. The aim of this article is to draw attention to it. In order to do this it will be necessary to quote from the text of *Robinson Crusoe*.

I. *The Fact of the Missionary Interest.*—Missionary interest first appears in Part I, when Friday comes upon the stage. This poor Indian, who was rescued by Crusoe from a horrible death, soon became his most devoted servant and friend. Then we find Crusoe moralising on the fact that God has been pleased to give so many gifts to the heathen in common with us, and yet that it has pleased Him to hide the saving knowledge of Himself

> from so many millions of souls who, if I might judge from this poor savage, would make a much better use of it than we did.

Then a little later he writes:

> During the long time that Friday had now been with me, that he began to speak with me, and understand me, I was not wanting (*i.e.* I did not neglect) to lay a foundation of religious knowledge in his mind.

Then he describes the teaching which he gave him; first of natural, and then of revealed religion. He tells us how completely nonplussed he was by Friday's inquiries as to why God did not kill the Devil at once. That brought him to his knees—

> I seriously prayed to God that He would enable me to

> instruct savingly this poor savage, assisting by His Spirit the heart of the poor ignorant creature to receive the light of the knowledge of God in Christ, reconciling him to Himself, and would guide me so to speak to him the Word of God that his conscience might be convinced, his eyes opened, and his soul saved.

He begins to thank God that He had led him to that desert isle to save

> the soul of a poor savage, and bring him to the true knowledge . . . of the Christian doctrine,

and he rejoices as he thinks of this. At last (there is no mention of baptism) he could say,

> This savage was now a good Christian, a much better one than I; though I have reason to hope, and to bless God for it, that we were equally penitent, and comforted restored penitents.

So the Christian leaven has been working, and the missionary impulse, and another soul has been brought out of darkness into the Kingdom of God's dear Son. But the matter does not end here; the missionary impulse is next seen working in Friday, who wants to re-visit his own nation to

> tell them to live good; tell them to pray God; tell them . . . no eat men again.

Friday is, moreover, anxious that Crusoe should go with him.

> I go there, Friday? says I; what shall I do there? He turned very quick upon me at this. You do great deal much good, says he; you teach wild mans be good, sober, tame mans; you tell them know God, pray God, and live new life. Alas, Friday, says I, thou knowest not what thou sayest; I am but an ignorant man myself. Yes, yes, says he, you teachee me good, you teachee them good.

So in the first and most-read part of *Robinson Crusoe* we find the acknowledgment, in two Christian generations, of the force of the Lord's command, "Go teach all nations," "When thou art converted, strengthen thy brethren."

But it is in the Second Part that we find most about foreign Missions. In his original preface to this Second Part Defoe writes:

> The Second Part, if the editor's opinion may pass, is (contrary to the Usage of Second Parts) every Way as entertaining as the First . . . and doubtless will to the sober, as well as ingenious reader, be every way as profitable and diverting.

But this has, unfortunately, not proved to be the case. Part 2 has met with the not unusual fate of sequels. It has been said that Crusoe's story as a work of art really ends with Part 1. Part 2 is but little read, and the general feeling with regard to it is expressed in the recent words of a public-schoolboy, " that uninteresting 2nd Part." But this Part is not in itself uninteresting. It is full of information on other matters. Its chief value from our present point of view lies in its missionary teaching. The following is a brief analysis of the book: Crusoe has been in England seven years, and is 61 years of age, when he is possessed by " the strong inclination I had to go abroad again, which hung about me like a chronic distemper," and especially by the desire to re-visit his island. Then he loses his wife, and when his nephew, a ship's captain, invites him to take a voyage to the East Indies and China, he readily agrees. On the way he visits his island, and stays there twenty-five days. The seven most interesting chapters of the book are devoted to the account of what had happened and was occurring on the island, and then Crusoe says, " I have now done with my island, and all manner of discourse about it." He resumes his voyage to India, *viâ* Brazil, the Cape of Good Hope, Coromandel, Madagascar, and so to Bengal. Here he has to leave the ship, and, after spending some time there in trading voyages, he buys another ship and sets off for China. Here he sees something of the country and its people, and visits Nankin and Pekin. Then he once more sells his ship and joins a caravan of merchants, who are going overland to Russia. He parts from them at Tobolski, the capital of Siberia, where he spends eight months, and then makes his way by Archangel, Hamburg,

and The Hague to London, after an absence of 10 years and 9 months.

> And here, resolving to harrass myself no more, I am preparing for a longer journey than all these, having lived 72 years a life of infinite variety, and learned sufficiently to know the value of retirement, and the blessing of ending our days in peace.

The missionary interest of Part 2 of *Robinson Crusoe* lies in the account of what happened on the island, in the mention of the missions in China and Formosa, and of the want of missionary zeal of the Russians. We will deal with these in the opposite order. (1) When the caravan reached the Muscovite dominions in Russian Asia, Crusoe expressed his satisfaction that he had come to a land governed by Christians,

> for though the Muscovites do, in my opinion, but just deserve the name of Christians, yet such they pretend to be, and are very devout in their way.

But the Scots merchant, who had been that way before, told him that, but for the Russian soldier and a few others,

> the country for above 1000 miles further is inhabited by the worst and most ignorant of Pagans.

And so, indeed, they found it. He

> observed to the Muscovite Governors, whom I had an opportunity to converse with, that the poor pagans are not much wiser, or nearer Christianity, for being under the Muscovite Government, which they acknowledged was true enough—but that, as they said, was none of their business; that if the Czar expected to convert his Siberian Tonguse, or Tartar subjects, it should be done by sending clergymen among them, not soldiers, and they added, with more sincerity than I expected, that it was not so much the concern of their monarch to make the people Christians as to make them subjects.

Later on, when they had entered European Russia, they found the people

> mostly Pagans . . . except in the cities . . . where they are Christians, as they call themselves, of the Greek Church: but have their religion mingled with so many relics of superstition, that it is scarce to be known in some places from mere sorcery and witchcraft.

(2) On their way to China they called at the Island of Formosa, and were well treated by the people,

> who are very courteous in their manners, supplied us willingly with provisions, and dealt very fairly and punctually with us in all their agreements and bargains. This is what we did not find amongst other people, and may be owing to the remains of Christianity, which was once planted here by a Dutch Missionary of Protestants, and it is a testimony of what I have often observed viz: that the Christian religion always civilises the people, and reforms their manners, where it is received, whether it works saving effects upon them or no.

In China they several times came into contact with the Roman missionaries working there. These Fathers generally landed at Macao, in Tonquin,

> in order to their going forward to China.

They then usually went on to Quinchang (wherever that may be),

> on their progress to teach the Christian religion to the Chinese.

Here Crusoe found

> three missionary Romish priests . . . who had been there some time converting the people to Christianity: but we thought they made poor work of it, or made them sorry Christians when they had done . . . yet it must be confessed that the . . . missionaries have a firm belief that these people will be saved, and that they are the instruments of it; and on this account they undergo not only the fatigue of the voyage, and the hazards of living in such places, but often-times death itself, and the most violent tortures, for the sake of this work.

Two of these missionaries

> were more reserved, seemed rigid and austere, and applied seriously to the work they came about—viz., to talk with and insinuate themselves among the inhabitants wherever they had opportunity.

The other was a Frenchman, one Father Simon, who

> was courteous and very agreeable company.

On one occasion he remarked,

> *if you are Hugenots, and I a Catholic, we may all be*

> Christians at least; at least, we are all gentlemen, and we may converse so, without being uneasy to one another.

Father Simon reminded Crusoe of the priest whom he had met with earlier, and of whom we shall shortly speak,

> but Father Simon did not come up to his character by a great deal; for though this friar had no appearance of a criminal levity in him, yet he had not that fund of Christian zeal, strict piety, and sincere affection to religion that my other good ecclesiastic had.

(3) This other priest must now claim our attention. He shares with "Friday" the honour of being the most delightful character in the whole book. Crusoe met with him on his outward voyage, rescued him from a burning ship, and took him on to "the island," on which were certain Spaniards, some English sailors, including Will Atkins—a clergyman's son who had gone from bad to worse, and a certain number of Indian men and women. These men were slaves,

> and as slaves they did well enough; but they (i.e. the Europeans) did not take their measures as I did by my man Friday, viz:—to . . . instruct them in the rational principles of life; much less did they think of teaching them religion. . . .

The five women were living with the English sailors as quasi-wives. The detailed account of all this is full of interest, but that does not concern us now. Neither may we stay to deal at length with the charming young French Roman priest. Mr. Edmund Bishop wrote a paper on "Robinson Crusoe's priest" in the *Downside Review* (vol. xvii., March 1898), which, as might be expected, is interesting so far as it goes, but, nevertheless, is disappointing in this—that it contains so much Defoe and so little Bishop. Every detail of this man's character is full of interest. But we can only touch on his missionary zeal. He complained to Crusoe that the heathen "wives" of the five sailors were capable of instruction, but yet that during seven years they had not been taught the Christian religion.

> Now, sir, said he, though I do not acknowledge your religion, nor you mine, yet we would be glad to see the devil's servants and the subjects of his kingdom taught to

> know the general principles of the Christian Religion; that they might at least hear of God and the Redeemer, and of the Resurrection, and of a future state—things which we all believe; that they might, at least, be so much nearer coming into the bosom of the true Church than they are now in the public profession of idolatry and devil-worship.

Then Crusoe says:

> I could hold no longer. I took him in my arms and embraced him with an excess of passion. How far, said I to him, have I been from understanding the most essential part of a Christian, viz, to love the interests of the Christian Church, and the good of other men's souls? I scarce have known what belongs to the being a Christian. Oh, sir! do not say so, replied he; this thing is not your fault. No, said I; but why did I ever lay it to heart as well as you? It is not too late yet, said he; be not too forward to condemn yourself.

The priest further complained that nothing had been done to convert the heathen men:

> It is a maxim, sir, that is or ought to be received among all Christians, of what church or pretended church so-ever, that the Christian knowledge ought to be propagated by all possible means and on all possible occasions. It is on this principle that our Church sends missionaries into Persia, India, and China; and that our clergy, even of the superior sort, willingly engage in the most hazardous voyages, and the most dangerous residence among murderers and barbarians, to teach them the knowledge of the true God, and to bring them over to embrace the Christian faith. Now, sir, you have such an opportunity here to have six or seven and thirty poor savages brought over from a state of idolatry to the knowledge of God, their Maker and Redeemer, that I wonder how you can pass such an occasion of doing good, which is really worth the expense of a man's whole life.
>
> I was now struck dumb indeed, and had not one word to say. I had here the spirit of true Christian zeal for God and religion before me. As for me, I had not entertained a thought of this in my heart before. . . . I was confounded at his discourse, and knew not what answer to make him.

The priest hoped he had not given offence to Crusoe, who replied:

> No, no, I am offended with nobody but myself.

He then pointed out to the priest that he was on his way to the East Indies, and could not attempt this missionary work. Then the priest

> owned the case was very hard upon me as to my voyage; but laid it home upon my conscience whether the blessing of saving thirty-seven souls was not worth venturing all I had in the world for. I was not so sensible of that as he was. I replied to him this, Why, sir, it is a valuable thing, indeed, to be an instrument in God's hand to convert thirty-seven heathens to the knowledge of Christ, but as you are an ecclesiastic, and are given over to the work, so it seems so naturally to fall in the way of your profession; how is it, then, that you do not rather offer yourself to undertake it than to press me to do it?

This was a home-thrust, and the priest felt it, and replied:

> I must heartily thank God and you, sir, for giving me so evident a call to so blessed a work; and if you think yourself discharged from it, and desire me to undertake it, I will most readily do it, and think it a happy reward for all the hazards and difficulties of such a broken, disappointed voyage as I have met with, that I have dropped at last into so glorious a work. I discovered a kind of rapture in his face while he spoke; his eyes sparkled like fire, his face glowed and his colour came and went, as if he had been falling into fits: in a word he was fired with the joy of being embarked in such a work. I paused a considerable while before I could tell what to say to him; for I was really surprised to find a man of such sincerity and zeal, and carried out in his zeal beyond the ordinary rate of men, not of his profession only but even of any profession whatever.

Crusoe reminded him that he might never be able to leave the island. But he replied:

> do you think, if I can convert these thirty-seven men to the faith of Jesus Christ, it is not worth my time, though I should never be fetched off the island again? . . . I would give God thanks all my days, if I could be made the happy instrument of saving the souls of those poor men, though I were never to get my foot off this island, or see my native country any more.

Then follows an interesting account of Will Atkins'

successful effort to convert his heathen wife, and of her baptism by the priest, who was quite set upon remaining on the island for the missionary work. But Crusoe in the end convinced him that this was impracticable, and that there was a better way of bringing about the conversion of these people—viz. by making each Christian undertake the work of Christianising a heathen, no religious differences or disputes being allowed. The priest went on with the ship to Brazil, from whence he took another ship sailing for Lisbon. This is a very disappointing exit, for, when Crusoe was pressing him to undertake the conversion of the heathen islanders, the priest

> turned short upon me; Pray, sir, said he, what do you think I consented to go in your ship to the East Indies for? Nay, said I, that I know not, unless it was to preach to the Indians? Doubtless it was, said he.

However, he changed his mind, and returned to Europe, and Crusoe went on his way to the East, with this last word concerning his " honest Popish clergyman ":

> I am firmly of opinion, if the rest of the Popish missionaries were like him they would strive to visit even the poor Tartars and Laplanders, where they have nothing to give them, as well as covet to flock to India, Persia, China, etc., the most wealthy of the heathen countries; for if they expected to bring no gains to their Church by it, it may well be admired (i.e. wondered at) how they came to admit the Chinese Confucius into the calendar of the Christian Saints.

[Surely one of Defoe's " nips "! " In dealing with Defoe one is always fearing the rogue will slyly nip one unawares."—Mr. Edmund Bishop.]

The necessary limits of this article have compelled us to omit much we would gladly have quoted. For this we refer to the text of *Robinson Crusoe*, and advise the careful reading of chapters xxi. to xxix. of Part 2.

II. *How to account for the Fact.*—So much, then, for the fact of the great amount of missionary interest in *Robinson Crusoe*. Its presence there is at first sight very surprising, whether we consider the life-story of Defoe or the commonly received opinion concerning the time when he wrote. Had he lived a century

later we might better have understood his giving so much space to foreign Missions, for by that time the Wesleyan, the Baptist, and the London Missionary societies were all at work, supported in the main by Nonconformists. But the case was different at the beginning of the eighteenth century. Defoe was by upbringing a Presbyterian, and by practice, like Milton, unattached. He could hit out at his fellow-dissenters quite as vigorously as at high Churchmen, and many of them cordially disliked him. But, even though he had been hand and glove with all of them, it is questionable if he would have learned from them to take any interest in foreign Missions. It is true that in 1644 the Directory had ordered the minister, in his Public Prayer before the sermon, "to pray for the propagation of the Gospel and Kingdom of Christ to all nations, for the conversion of the Jews, the fulness of the Gentiles, the fall of Antichrist, and the hastening of the second coming of our Lord . . ." Moreover, the Commonwealth days were marked by the splendid missionary work of John Eliot, who, from 1646 to 1690, worked amongst the Indians of North America so zealously as to deserve the name of their "Apostle." In 1649 was founded a corporation "for the promoting and propagating the Gospel amongst the Indians of New England," and with Cromwell's approval and help a sum of £12,000 was collected and invested in aid of it. This corporation was re-founded (Churchmen as well as Dissenters being members) in 1662, under the guidance of the Hon. Robert Boyle, and to this belongs the honour of being the "first missionary society established in England."

But the "Dissenters," at the beginning of the eighteenth century, were in a very depressed condition. Moreover, the Calvinism prevalent amongst them "would not incite to missionary work." When Carey founded the Baptist Missionary Society in 1792 he was "told that if God wished to convert the heathen He could do it without human aid." So we cannot think that Defoe owed his missionary interest to his co-religionists. As we shall presently see, he owed much to the Roman Catholics. But the question before us now is this: How came he to insert all this missionary matter in *Robinson Crusoe*?

It might have been simply because his heart was really full of interest in the subject, like Robert Boyle's or Carey's, or Martyn's, or Selwyn's, and that out of the abundance of the heart his mouth spoke. It was said by Skeats that "Defoe lived many centuries before his time." And it may have been so in the matter of missionary interest. But we have our doubts. Defoe's is admittedly a very composite and puzzling character. It may seem very harsh and uncharitable to imagine the possibility that he had little, if any, real heart-interest in the matter. It seems hard to think that the author who could put into the mouth of the French Benedictine priest many of the words given above, and who wrote apparently so whole-heartedly about Missions, should, nevertheless, be without real spiritual interest in them. Yet, when we think of Defoe's previous life, can we truly say that he was a person likely to have such interest? When he wrote *Robinson Crusoe* he was fifty-eight years old, and it was probably his 167th work. His previous works had been, almost without exception, political treatises. He was the typical "Political Dissenter." His life had been mostly spent in political strife, not always of the most reputable sort. Even about the time that he wrote *Robinson Crusoe* [1]

> he was in somewhat equivocal government service, sub-editing Jacobite and High Church organs, as the *Mercurius Politicus,* Dormer's *News-Letter,* and *Mists' Journal,* in such a dexterous way that "the sting should be entirely taken out, although it was granted that the style should continue Tory" (Defoe's letter).

He had been well educated with a view to the Dissenting ministry, but had declined to serve in it for the altogether worldly reason that he thought it "precarious and often degrading."[2] It is not from such a man that one would expect to find, as a matter of personal religious interest, the advanced missionary teaching of *Robinson Crusoe,* any more than its teaching about repentance. Before we go further we must drag out of the obscurity in which they have long dwelt two books written by Defoe. In 1715 he wrote the first volume of his "Family Instructor." It was divided into three parts, relating to

[1] *Chambers's Encyclop.* Art. "Defoe."
[2] Leslie Stephen. *Dict. Nat. Biog.*

(1) Fathers and children, (2) Masters and servants, (3) Husbands and wives. In the introduction Defoe wrote:

> In the pursuit of this book, care is taken to avoid distinction of opinions, as to the Church of England or Dissenters, and no offence can be taken here either on the one side or the other; as I hope both are Christians, so both are treated here as such, and the advice is impartially directed to both, without the least distinction.

In his preface to the second edition he speaks of

> the success of the work, and the many testimonies given to the good effect it has had in families, notwithstanding their knowledge of the author.

The book was published anonymously, but the authorship must have leaked out, so in 1718 he was emboldened to publish volume 2, though acknowledging:[1]

> nor is the success of a first part any rule to expect success to a second.

This second volume was in two parts, relating (1) to family breaches and their obstructing religious duties, and (2) to the great mistake of mixing the passions in the managing and correcting of children, with a great variety of cases relating to setting ill examples to children and servants. In the course of Part 2 (Dialogue 3) comes the story of the boy, the youngest son of a drunken but otherwise not ill-disposed father, and of a very profane and Godless mother, but taught his religious duties by a faithful Christian maid-servant, and in the end made the instrument of the conversion of both father and mother and of at least one sister. We have no space to go into details; suffice it to say that, if the story as a whole seems "too good to be true," we find in it ample proof of Defoe's intimate knowledge of the Bible and also much of the deep spiritual teaching, especially on the subject of repentance, which is one of the remarkable features of *Robinson Crusoe*. But, what is more to our present purpose, we find a touch of missionary interest which distinctly foreshadows Crusoe's dealings with his Man Friday. The boy's father gives him a negro servant-lad, Toby, from Barbados, quite without the knowledge of God. The boy

[1] *Chambers's Encyclop.* Art. "Defoe."

is shocked at the discovery of this, and steadily sets himself to bring Toby to the faith of Christ. In the end he succeeds, and Toby is baptised (we never read of Friday's baptism), so "becoming a real Christian." He declines to avail himself of his legal right of freedom "till his master was grown up and voluntarily gave him his dismissal."

The whole story is full of interest; the boy's arguments with Toby often remind one of Crusoe's with Friday; and Friday's deep questionings, which took his master out of his depth, find their counterpart in Toby's thirst for spiritual information. We commend the whole story to the attention of those who are interested in our subject. But the point to be specially noticed is this—that in a work published the year before *Robinson Crusoe* we find the same interest in Mission work that we find in *Robinson Crusoe*. We find much of it also in Part 3 of *Robinson Crusoe* published in 1720, and entitled the "Serious Reflections." But Defoe's proposal there is so fantastic that it gives rise to the suspicion that he is writing, as he had done so cleverly in the "Short Way with Dissenters," in the spirit of caricature. Anyway, there is missionary interest. We are not aware that it reappears in any of Defoe's later works. There is certainly no trace of it in *Captain Singleton*, published in 1720, though that contains at least one striking passage on repentance (p. 242, Tegg's Ed. 1840), nor yet, where perhaps we might have looked for it, in his "New Voyage Round the World" (1725). In this he does not so much as mention Missions or missionaries, except (p. 280) that he makes one of his characters say that the Pope had given to the King of Spain all America.

> in the right of his being a Christian Prince, making new discoveries for propagating the Christian faith among infidels.

Here, then, is the fact that in three of his books, published in successive years, we find this missionary interest, and then it disappears altogether. Could Carey, or Martyn, or Selwyn have acted thus?

So, in trying to account for the missionary interest of

Robinson Crusoe, we are driven to make the following suggestion, though we do it with some hesitation. In the *Penny Cyclopædia* (1837) we find this (Art. "Defoe"):

> If he had been in affluent circumstances we have every reason to suppose he would have written less, and that necessity alone . . . drove him continually to the printing press.

Alongside of this we place the following from William Minto (*Daniel Defoe*, p. 134, Morley's *English Men of Letters*).

> Defoe was essentially a journalist. He wrote for the day, and for the greatest interest of the greatest number of the day. He always had some ship sailing with the passing breeze, and laden with a useful cargo for the coast upon which the wind chanced to be blowing. . . . Defoe always wrote what a large number of people were in a mood to read. All his writings, with so few exceptions that they may reasonably be supposed to fall within the category, were *pièces de circonstance*.

And then he goes on to say that when Defoe wrote *Robinson Crusoe*

> he had ascertained that there was a market.

Again, Davidson (*Chambers's Encyclopædia*) calls Defoe

> the typical journalist,

and Leslie Stephen (*Dict. Nat. Biog.*) says of him that

> he was an adept in all the arts of journalism, and with amazing fertility wrote upon every topic likely to attract public curiosity.

Now if this be so, is it uncharitable to suggest that Defoe's missionary interest was to a great extent a pecuniary one, and that he wrote what he did, both in the *Family Instructor* and in *Robinson Crusoe*, because he thought it would be likely to sell? If so, then we must conclude from the prominence which he gives to the subject that there were, in his opinion, a good many religious people much interested in Mission work, and therefore likely to purchase his books. And thus he becomes a witness to the fact of the widespread missionary feeling at the time when he wrote. There might have been some missionary

interest amongst the "Dissenters," for they had at any rate a share in the refounding of the society of which Robert Boyle was the president. The Romanists were certainly (and especially judging from the internal evidence afforded in *Robinson Crusoe*) interested in foreign Mission work, and were apparently in the habit (see below) of taunting Churchmen with their want of interest. But the chief missionary interest was with Churchmen. In 1662 the Prayer Book was enriched by Bishop Peter Gunning's "Prayer for all sorts and conditions of men," the first part of which is a prayer on behalf of foreign Missions. Robert Boyle was not only interested in the American Indian Society, but as director of the E.I. Co. he was deeply interested in East Indian Missions as well. Convocation had carefully considered the matter. In 1689 the S.P.C.K. was founded, and in 1701 the S.P.G. All this tells of widespread missionary interest. And this is no more than might have been expected. It has generally been found that an awakened interest in spiritual things leads to interest in foreign Missions. The C.M.S. accompanied the Evangelical Revival; the Universities Mission to Central Africa and many another came with the Catholic Revival. So a considerable missionary interest would be but the natural consequence of the work of the Religious Societies of the Restoration and Revolution periods. It is true that at first the S.P.G. was but poorly supported, its income not exceeding £1,000 per annum —though a Royal Letter in 1713 brought in £3,060. But if we are right in our suggestion given above—that Defoe wrote *Robinson Crusoe* because he thought it would sell—he is, as we have said, a witness to the fact that the missionary interest of the period was greater than is commonly supposed. The chief interest was certainly with the supporters of the S.P.G., and thus it may be possible to trace a connection between *Robinson Crusoe* and the S.P.G. But, however this may be, the fact remains that one of our most popular books, ranking with the *Pilgrim's Progress* (in which, we think, there is no trace of missionary interest, though we speak under correction), contains such an amount of missionary interest and instruction.

III. *Defoe's Sources.*—It remains for us to consider the sources to which Defoe owed his information about foreign Mission work and his sense of the duty of it. So far as one can judge from the internal evidence of *Robinson Crusoe*, his sources were chiefly Roman. As we have already seen, he mentions a former Dutch Mission in Formosa, and he mentions with disapproval the lack of the missionary spirit amongst the Russian Christians. But in China his missionaries are (as they could only have been with truth) Roman Catholics, and his great missionary is a French Benedictine priest. Hence we conclude that Defoe had read some records of Roman Catholic Missions. But when we inquire further what books he had read we come to a full stop so far as certain knowledge goes, except that he once quotes the Jesuit Father le Comte. We can scarcely imagine that he had not read some account of the life and work of St. Ignatius Loyola and of the early Jesuit missionaries in China and Japan. The *Lettres edifiantes et curieuses*, a collection of letters from Roman missionaries in all parts of the world, were begun in 1702 by Charles Le Gobien, and went on (thirty-four volumes) till 1776. Defoe may have seen some of these, especially since some were translated into English, and published in London in 1707-9-14. He may also have seen the description of China by Gabriel de Magalhaens, who worked in China, 1640-1677. His book was translated into English in 1688. Defoe was very fond of geography. In *Applebee's Journal* he speaks of himself as having all the world at his fingers' end in geography and history. Mr. Leslie Stephen (*Dict. Nat. Biog.*) agrees with this, and speaks of his "wide acquaintance with geography and modern history." When his books were disposed of at his death a good number of curious geography books were found amongst them. Defoe might very well have seen (he was well acquainted with the French language) the interesting "*Voyage de Siam des Peres Jesuites, envoyes par le Roy aux Indes a la Chine*. a Amsterdam, MDCLXXXIX." It contains 300 wood-cuts, maps, drawings of animals, boats, people, etc. Nothing could be better from the foreign Mission point of view than parts of this book.

Probably every Jesuit geography-book would be something like it, for the society was especially founded to advance the Kingdom of Christ. Ricci might be lecturing on astronomy to his Chinese hearers, but he always brought in the Message, which was more to him than even his much-loved science. So we may take it that when Defoe read a book of Jesuit travels or geography he would find in it some information about foreign Missions.

There is another book which Defoe would be most likely to see. Its title is *Geography Anatomiz'd*, or the *Geographical Grammer*, by Pat. Gordon, M.A., F.R.S. Our edition is the twelfth, published in 1730, with numerous maps. It is prefaced by an epistle dedicatory addressed to Archbishop Thomas Tenison (1695-1715), in the course of which the author says:

> Blessed be God, our implacable adversaries can no longer upbraid us with a supine neglect of our heathen American neighbours in their spiritual concerns. We may now boast of a settled Society de propaganda Fide as well as they. . . . That most venerable Society. . . .

This seems to mean the S.P.G., whose charter dates from 1701. This would fix in the one direction the date of the edition of the *Geography* to which that epistle dedicatory was first prefixed [1]; and it is fixed in the other by

[1] There was no such epistle prefixed to the first edition, which was dedicated to the Honourable Thomas Coventry, Esq., eldest son to the Right Honourable Thomas Lord Coventry, Baron of Alesborough in Worcestershire. The first edition was published in 1693, and the seventh in 1716. The author, Patrick Gordon, was a naval chaplain, and was elected a Fellow of the Royal Society in 1694. A "Part of a letter from the Reverend Mr. Patrick Gordon, concerning a water-spout observed in the Downs," dated March 24, 1701, appears in the *Philosophical Transactions* of the Society. The Society has nothing in its archives to show that he lived after 1702. The officials of the Royal Society, British Museum, and S.P.G., all think that the author of the geography was the same with the S.P.G. missionary. The matter is of no great importance from the point of view of this paper, for the words of the book are there, whoever wrote them. But they become more interesting to us, if written (as they probably were) by the missionary. Moreover, if our conjecture is right, we find that this pioneer missionary of S.P.G. was a man of a certain scientific standing and culture, and that he must have given up much when he followed the Divine guidance into the foreign mission-field. He is but briefly noticed in the S.P.G. *Digest*, much more attention being bestowed upon his fellow-missionary, the Rev. George Keith. It is noteworthy that the first two S.P.G missionaries were both Scotchmen. Keith was a graduate of Aberdeen, and Gordon may have belonged to the same university. He certainly was not an Oxford man.

the fact that the author probably died in 1702. He was probably one of the first two S.P.G. missionaries, and was sent to New York in April 1702. He

> took sick the day before he designed to preach, and so continued till his death . . . about eight days after

(in July 1702; *Digest*, S.P.G., p. 57). He was thus one of the noble army of missionary martyrs. This fact gives greater interest to the Dedicatory Epistle to the Archbishop, who was the first President of the S.P.G., and also to the Appendix: "Some reasonable Proposals for the Propagation of the Blessed Gospel in all Pagan Countries, especially those adjacent to the English Plantations in North America." This was addressed to the general public, whom he calls "Great Sirs." In this he points out that he has shown in his "Geography" that the Christian religion is professed by but few in comparison with the vast multitudes of idolaters, Mohametans, and others. Then he bewails that woeful neglect of the best part of the Christian Church in making no effort to remedy this state of things. He makes certain proposals for raising a large sum of money for the support of missionaries and for the learning of foreign tongues by English people, who might then live among the heathen—teaching them English—and instil in them by degrees the principles of Christianity, and so bring in many thousands of souls to the sheepfold of the Pastor and Bishop of our souls, and

> so add many thousands of new English subjects to the English Empire. How infinitely it would tend to the glory of God, the good of His Church, and honour of our nation did we sincerely endeavour to extend the limits of our Saviour's Kingdom with those of our new Dominions; and to spread the true reformed religion as far as the English sails have done for traffick. With what Anxiety of Mind and Fatigue of Body do we pierce into the remotest Countries of the World? And all to heap up a little white and yellow Earth. . . . Shall we covet and thirst after their Talents of Gold, and yet keep hid in a Napkin that Talent intrusted to us? . . . But let us effectually improve these choice Opportunities (now in our Hands) for the Singular Glory of our Great God, and of Jesus Christ, our blessed Redeemer. And let our Planters

> duly consider . . . that it's far more honourable to overcome Paganism in one, than to destroy a thousand Pagans. Each Convert is a Conquest.

So in his Epistle Dedicatory he says that the

> Great Work (of foreign missions) . . . requires the joint assistance of many Hands, and calls aloud for the ready Concurrence of every Christian; and truly all who bear that honourable title may be assistant therein one way or other: whether it be by their advice, their Prayers, or their Purse.

Both Epistle Dedicatory and Appendix are brimful of the most earnest and enthusiastic missionary spirit, which might easily be personified into the Benedictine priest.

Defoe could scarcely have avoided seeing Gordon's "Geography Anatomiz'd," which ran through so many editions before *Robinson Crusoe* was written (the eighth was dated 1719). So it is quite possible that we have here another link between *Robinson Crusoe* and the S.P.G.

With regard to the young French priest, the character is so beautiful that we cannot imagine, making all allowance for his marvellous power of verisimilitude, that Defoe evolved it wholly out of his own inner consciousness. We feel sure that he must have copied a portrait of a man who once existed or have skilfully combined several portraits. Who that man was one would like to know. All that Mr. Edmund Bishop says in the article referred to above is this:

> Whether in the character he has sketched there are traits that may enable the discerning reader to recognise specifically "the priest of the order of St. Benedict" as he says (but certainly not a French Maurist or St. Vannes monk), and whether he may have drawn more or less from the life, is a matter beyond me, on which I cannot be disposed to have, much less propose, an opinion . . . though the question in itself is not without interest and the inquiry might not be just a futile one.

Mr. Bishop is more interested in the fact that Defoe has "made his man of God a Popish Priest." But this, after all, is easily explained by the fact that at the time "popish priests" were the most prominent missionaries. With the exception of John Eliot, who died in America when Defoe was 30, was there any protestant missionary

whose life was likely to be known to Defoe in 1719? Henry Martyn, who, *mutatis mutandis*, might have served in some respects as Defoe's model, was not born until Defoe had been in his grave fifty years.

In this article we have set forth the fact of the frequent references in *Robinson Crusoe* to missionary work. Then we have tried to account for this fact, and to ascertain what might have been Defoe's sources of missionary information. Whatever truth there may be in our surmises, the fact remains that in this book, one of the most popular in our language, there is this large reference to missionary work. As a practical conclusion, we venture to urge all those who have the opportunity to encourage boys to read this book, and especially the second part of it, at the same time calling their attention to its missionary teaching. Henry Kingsley said that *Robinson Crusoe* has sent generations of English boys to sea. Why should it not also send them into the foreign Mission field? If it be objected that a book written for gain, as *Robinson Crusoe* may have been, could scarcely have in it spiritual force enough to lead any to the great surrender of heart and life, which is involved in the volunteering for foreign Mission work, we reply that if the fierceness of man shall turn to God's praise, so may also his foolishness or his cupidity. If Defoe, for the sake of gain, wrote true and helpful words, God can use their truth and helpfulness as His special message to the soul, whom He will call to do His work.

W. A. WICKHAM.

THE JEWS AND THE CHRISTIAN CHURCH.

It is a remarkable fact that Missions to Jews, and the relationship between Church and Synagogue, are seldom considered, though they are among the most vital problems which the Church has to face.

It is no new thing for the Christian Church to be indifferent to the Jewish welfare. It can be said, speaking generally, that the Church can boast of twenty centuries of Missions to heathens and one only of Missions to Jews.

A proof of this may be found in the Bampton Lectures of 1843 by Dr. Anthony Grant,[1] in which he gives a survey of Christian Missions. Despite, however, the care with which his subject is elaborated, the Jew is not mentioned from beginning to end, except in a comparative list of the inhabitants of the world quoted from Mr. Turner's *History of the Anglo-Saxon*. Not less astonishing is it that Dr. Grant fails to notice the strange omission, though his writing evinces strong missionary zeal.

This fact is corroborated when other historical works are consulted, even when they are written by Jews. Christian Missions to his own people are naturally an offence to the Jew, however they are carried on, and no one would be more certain than the Jewish historian to make some mention of them had they existed, though possibly the remarks thereon would not always be just to the Christian worker. In an able and temperate *History of the Jews in England*, the author, Hyamson, mentions some so-called missionary activities of the Middle Ages which were more prevalent on the Continent than in England. They were shown especially on Good Friday by forcing the Jews out of the Ghetto in which they were more or less confined with threats, and often

[1] A reprint of this has been issued by the S.P.G., price 1*s*. and 1*s*. 6*d*.

at the point of the sword into neighbouring churches to hear a " Conversion Sermon." The sermon was rather a string of curses on them as the murderers of our Lord than an appeal based on the teaching that the Jew and Gentile alike were sinners before God, that sin which had crucified the Saviour, and that " the Gospel is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek " (Gentile). Nor is it an exaggeration to regard the Inquisition as another strange and terrible method of the Middle Ages for converting Jews to the Christian faith. Its only result was to create a novel class of Jews who are still known as *Marranos*—that is, Christians by profession, but at heart passionate Jews.

It is impossible to class these horrible methods of conversion under the head of Christian Missions. The true history of Missions presents a picture of love and self-sacrifice often unto death, of the prodigal use of talents of the highest order, of ungrudged means offered to God with single-hearted purpose and devotion in order to bring those that sit in darkness into the light and love of the Gospel. Not till the nineteenth century is any of this devotion to be spared to the Jew. Hyamson says in his history that " Missionaries to the Jews were just beginning to organise their forces under the lead of Frey, himself a converted Jew." In Frey we have the beginnings of the London Society which was founded in 1806, and which was the first deliberately planned organisation to teach the Jew about his Messiah.

It must not be forgotten that individuals have here and there been conscious of the Church's debt and obligation to the Jews. St. Bernard was conspicuous as their friend and defender in the midst of the horrible cruelty and carnage of the Crusaders. " Raymond of Pennaforte instituted a college at Murcia where Dominican monks were educated for Mission work among the Jews. Here, in 1280, Raymond Martin wrote his *Pugio Fidei*, an attempt to prove the truth of Christianity from the Rabbinical writings. About the same time Nicolas and Paul of Montpelier, both converts from Judaism, engaged in the work of converting their former co-religionists. In the fourteenth century Nicolas de Lyra wrote the

Messiah and His Advent, and Paul of Burgos attempted to lead others to follow him into the Christian Church. In England most of the converts seem to have been made by force, and even the *Domus Conversorum*, or House for Converts, of Henry III., was doubtless merely a covert way of seizing Jewish property, as those who entered ' renounced the world and its possessions.' "[1]

The Reformation brought no fresh ideas of the duty owing to the Jew, though undoubtedly much of the cruelty and persecution was checked. That upheaval within the Church absorbed men's minds to the complete exclusion of the Jew, though occasionally names stand out showing that the chosen people were not wholly forgotten by individuals. Thus Emmanuel Tremellius, a converted Jew of England, wrote *A Catechism for Enquiring Jews* 1554).[2] In Holland, under the Reformers, efforts were made, but to no great purpose. Esdras Edzard, a German, devoted his life to the work. The University of Halle made genuine progress, but, alas! only for a short time. The founder and leader of the Moravian Church undertook definite Mission work, but that ended with his death.[3] This sad and halting tale of Jewish Missions up to the end of the eighteenth century brings us to the other question, the relationship between Church and Synagogue, which has been one of opposition more or less intense all through the centuries.

To prevent any misunderstanding it must be explained that in writing of this opposition there is no idea of emphasising any possible unfriendliness between Christian and Jew. On the contrary it is thankfully acknowledged that in these islands at any rate a warm friendship is growing up between Christians and Jews as individuals, and it is with the purpose of cementing this friendship and laying it on a firmer foundation than it now stands that we urge that the facts should be faced. At present it is Gentile and Jew who are individually being drawn together, not Church and Synagogue, and it is this inveterate antipathy which must be examined.

There ought to be no enmity between Christianity and

[1] *A Century of Jewish Missions*, by Thompson, p. 89 f.
[2] *Ibid.* p. 91.
[3] *Ibid.* p. 92.

Judaism. In the first century of Christianity the Church of Christ which began in Jerusalem was composed almost entirely of Jewish Christians. Jesus of Nazareth was the Messiah of the Jewish race, as indeed His title "The Christ" indicated. All His Apostles were Jews. Jerusalem was the centre of the Christian community, and the work of the Church was to prove to the Hebrews that Christ fulfilled the Law and the Prophets, and that they had spoken of and pointed to Him from the beginning. So much was this the case that the early Church had serious doubts as to whether the Gentiles were to be included at all in the Hebrew community, and it was only after direct revelation from heaven that they timidly and almost reluctantly opened the door to the Gentiles.

This action on the part of the Apostles brought about stranger results than any one of that day could have anticipated. By the end of another hundred years the Church had become a Gentile one, and had almost lost connection with the Jewish race. A handful of Jewish Christian sects lingered on with a mere semblance of Christianity, separated alike from the Christian Church and from Judaism. Among these sects were the Nazarenes and Ebionites, of whom mention is made by Ignatius, Justin Martyr, Irenæus, Origen, and Epiphanius. "After the fifth century all these Jewish Christians vanish from history." [1]

At first sight the grounds of this change are not far to seek. The destruction of the Temple in 70 A.D. and the banishment of the Jews from their country, to which they have never since been able to return as lords of their own domain, are self-evident factors in the de-Judaising of the Church. But, as we shall see presently, there was a stronger force at work.

Some might consider that the call of St. Paul to be the Apostle of the Gentiles had a large share in the transformation. The indomitable strength of St. Paul's character and his untiring efforts were indeed dedicated to the bringing in of the Gentiles into full fellowship with the Hebrew Church, in order that they might share all the blessings of the Messiah while hampered by none of the disabilities of the Mosaic Law. But there was nothing in

[1] *Origins of Christianity*, by C. Bigg, pp. 39-45.

St. Paul's teaching that could tend to give rise to a Gentile Church from which the Jews would be excluded, though, strange to say, this has been the attitude of the Church throughout the successive eighteen centuries. Undoubtedly St. Paul venerated and loved his Hebrew-Christian Church, and taught his Gentile Churches to provide and care for it at Jerusalem as a filial duty and privilege. If he could have seen into the future and have known that the one was gradually to supersede the other to the total extinction of the Mother Church his astonishment and grief would have known no bounds.

Where did the fault lie?

Beyond the first circle of Apostles and disciples, few of St. Paul's countrymen could rise, after a century or more of Rabbinism, to his prophetic insight. The rift began even in St. Paul's time, as we know, by the denunciations against the Judaisers contained in his Epistles. And they, though accepting the Messiahship of Jesus, considered that they were faithful to Jehovah if they clung to the Mosaic ritual. Moses was their Saviour in preference to Christ.

If, then, Jewish Christians so soon showed themselves inimical to St. Paul's free Gospel, how much more would the Jewish race, who scorned any *via media*, be antagonistic to a religion which afforded freedom from legalism? That this free religion should actually borrow (as they would consider) their monotheism, their Messiah, their doctrines of sin and atonement, and their inspired word, would enrage them and throw them back with increased zeal on their beloved Torah, a zeal which has shown little abatement through the intervening years up to the present time.

The Judaism of the Old Testament (not Rabbinism) is the foundation of Christianity, and Christianity is the complement to Judaism. Neither can do without the other, so closely and vitally are they related. Why, then, has the " middle wall of partition " which St. Paul broke down for a decade or two risen up again in such immovable strength?

As we have seen, it is partly our own fault. Not only have Christians been indifferent to the spiritual wel-

fare of the Jews, but they have meted out to them cruelty, oppression, and crime. But there is another reason which prevents the breach being healed by the simple methods of Christian kindness and a missionary spirit. To discover this we must inquire, Why were the Jews so angry with their own Messiah? It could not have been solely because the spirituality of His teaching threatened to undermine the fabric of Pharisaism which ruled the people. For they have at last learnt the lesson that God's Kingdom is a spiritual one, which has been taught them by the terrible discipline to which the nations of the earth have subjected them. Yet still they will not own their Messiah. Why? It is because they wholly misunderstood Christ, and we have misunderstood them. They thought that Christ came to take away their nationality, and thus the chief priests and rulers found it easy to sway the crowd before Pilate and persuade them to cry out, "We have no king but Caesar." To forgo their own nationality seemed to them an unforgivable crime, and they imagined that the teaching of Christ tended in this direction. Now, purified by their sufferings, the Jewish race is beginning to grasp the true realities of God's Kingdom. But we, in our turn, seem to fail in understanding how to help them. God has never taken from them their nationality, though He has taken away their priest, their land, and their king. It is hardly possible to exaggerate the strength and depth of the Jewish national feeling. It has been a gift from God to them, and by it He has preserved them throughout countless generations, in prosperity and misfortune, in good report and disrepute. It has been the Jew *versus* the world, and the Jew still stands.

Sympathy opens out before us a vision of this intense national spirit, perfected because it has enthroned Christ as King, the goal to which we know the ages are working. It was no accident that the superscription of the Cross was "Jesus, the King of the Jews"; He is their King.

We should have no reason to complain of our place in heaven's counsels if we were allowed to guide that great gift into its right channel and enable the Jew to crown the Son of David as their King. Shall we ever enter fully "into the joy of our Lord" until that is done?

And it is this gift of nationalism that it is the Church's duty to foster and spiritualise. Hitherto our efforts have tended more to crush and suppress it. Only *a Hebrew and Christian Church*, the Church of the Apostles, will ever bridge the chasm between Church and Synagogue, between East and West. We have committed a cruel wrong, unintentionally no doubt, to the Hebrew race. We have fancied that to make a good Christian of the Jew it is necessary for him to undo the work of Jehovah through the centuries by forcing himself to take part in our inheritance instead of reviving his own. We have allowed him to repudiate his own people, and to turn his back on the lessons of Old Testament Judaism, and we have lost much ourselves by our mistake. The Body of Christ cannot be complete until the Christian Jew takes his allotted place. Nor would the gain be limited to himself and the Church at large—the unconverted Jews of the present day would be uplifted by the example, for they feel keenly the impotence of Judaism to meet the demands of each succeeding age. Their plaint is that they seem unable to get away from one of two evils. Either they are persecuted, or tolerated, by the nations among whom they are forced to live, and both of these conditions bring their attendant evils. If they are persecuted, then their religion is strengthened to the detriment of their intellectual well-being. If they are tolerated and allowed freedom for the growth of their natural gifts and attainments, then Judaism loses its hold. "This, then, is the Jewish problem. Confine Judaism in the Ghetto, and it will remain strong and vigorous, but at the expense of being out of touch with life, and incapable of healthy development. Transplant Judaism to a free soil, and its vitality will be sapped, and its existence endangered. The modern world seems to offer the Jew nothing but these two alternatives, neither of which is satisfactory." A year's reading of the *Jewish Chronicle*, or a magazine on Zionism, or the many papers of the Religious Union, or of the Reformed Jews, will help any one to realise the problem that the Jews are to themselves. Our only way to help them is not to ignore or despise these difficulties, or the passion for national growth which dominates everything. We have "a peculiar

people " to deal with, and the ordinary methods will not avail. May God endue the Church with a spirit of wisdom and understanding in dealing with the people whom He has " formed for His praise." [1]

R. E. Strahan.

[1] A Quarterly Intercession Paper is issued by the Parochial Missions to the Jews, 14 Great Smith Street, Westminster, London, S.W., in which are included many of the needs of both the Synagogue and the Church in its dealings with the Synagogue. The subscription is 6*d.* a year for one copy each quarter, and 1*s.* 4*d.* a year for twelve copies (or under) quarterly, post free.

THE "UNTOUCHABLES" OF INDIA AND CHRIST.

Few in England realise that sixty millions in India are branded by Hinduism as "untouchables." As the Hon. Mr. Gokhale, a member of the Viceregal Legislative Council and a high-caste Hindu, speaking at a great public meeting in Madras 1909, said, "Men, women, and children practically beyond the pale of civilisation."

Fewer still, even those keen on foreign Missions, know what great mass movements are taking place among them, and the earnest and persistent appeals made by millions of them to be taught of Christ.

The Bishop of Madras, who has had unique experience of educational, evangelistic, and missionary work in Calcutta and Madras, says that we have now "the greatest opportunity of winning India for Christ that has yet been given." I lived and worked among them in Travancore for seventeen years, and am convinced that this statement is true.

They are called "depressed classes" by the British Government because they have not become degraded through their own fault or sin, as so many of our "submerged tenth" have, but have been held down by oppression. They are called "untouchables" by Hindu reformers because Hinduism declares them unfit to associate with their fellow-beings or touch them. They are found scattered all over India, many peoples differing from each other considerably. Hill tribes, Gonds, Bhils, Santals, Karens, Arrians, &c., wild, independent, sturdy peoples who escaped the worst oppression by taking refuge in the hills; plain dwellers, Chandalas, Pariahs, Pulayar, Chumar, &c., who suffered fearfully. They were probably the original inhabitants of India, great kingdoms, as Sir W. Hunter and Mr. Marshman believe—e.g. Bhars monarchs of Oude, Gaulis in Central Provinces, Ahams

in Assam, Pariahs in Southern India. They have left monuments and literature that bear witness to former greatness. The Dravidian and Aryan invaders from the North conquered and enslaved them. Like many conquered races, they might be bought, sold, beaten, tortured, killed at the will of their masters. But Hinduism added a more terrible and unique degradation. That they might never rise or intermingle with their conquerors, it was decreed that they were so spiritually and essentially defiled and defiling that they defiled any with whom they came in contact. Their very shadow defiled food. They were made to live far apart from others, might not use the public roads, must cry out as they walked lest, unwittingly, a high-caste man approached. They might not go near a high-caste man, or his house, or a temple, nor use public wells or tanks. It was a crime to teach them to read or for them to hear or pronounce the names of the gods. Neither they, nor their descendants for ever, could become clean or fit to associate with others. A more appalling and hopeless degradation and misery was never invented by man. It is difficult to realise the loathing and abhorrence with which they are regarded. It alone stamps Hinduism as a curse. To read the accounts given by Abbé Dubois and others before the British rule, and realise their terrible misery, makes the heart bleed and ache with pity. Even when I went to Travancore, 1877, they might not use public ways, markets, or enter the law courts. I have seen them streaming with blood for unintentionally coming near high-caste men. Their children might not attend any Government school. Thank God that the first three were righted in 1883, in response to my appeal, and gradually since, under the present humane Maharajah, all Government schools and even colleges have been opened to them, and it is even proposed to admit a representative to the Consultative Assembly. The British Government abolished slavery and removed civil disabilities, but could not touch the social and religious ban. But in His wonderful way God has so overruled that terrible oppression that, just as the like oppression of Israel in Egypt kept them from the sensuality and evil connected with idol-worship and made them, by toil in the brickfields, a hardy, strong people,

willing to accept God's deliverance, able to endure the desert and conquer Canaan, so this awful oppression kept these people apart from the gross sensual idolatry of Hinduism, its foul stories, representations, and worship of the gods; the cruelty which destroys the tenderest feelings by decreeing the burning of widows alive, the destruction of female children, or, worse still, marrying them to the gods and handing them over to a life of prostitution in the temples; the pitiless oppression of the lower orders, and the non-moral and atheistic philosophies. (The last census report shows seven million women less than men, in spite of male emigration. What a witness to wrongdoing!) It has also made these people ready to accept God's salvation and to serve Him.

For to these oppressed ones, loathed and abhorred even as plague-stricken, forbidden even to worship the gods, deprived of any hope for ever, Christ's Gospel appeals with a wonderful power. It stirs their wonder and gratitude to learn that God cares for them, that Christ died for their sakes to save them from the guilt and punishment of sin, that He calls the most wretched and sinful and despised, and freely gives to all who believe and obey eternal life, making them sons of God and heirs of heaven. To them it seems past belief. I have seen eyes filled with tears of wonder and gratitude. They abandon evil habits, come together at nights and Sundays to learn, bear persecution, subscribe liberally out of their poor means. "The 30,000 Christians of this class in our Telugu Missions gave over £1000 last year."

They earnestly seek to win others. It is most touching to see the human look coming into their poor, animal, dull faces, and the brightness of hope and joy, and their deep gratitude to God. Of course, all are not quickly transformed. Some are kept three years before baptism. But, properly taught, very many become most true disciples and glorify Him. I have seen it, and the Bishop of Madras writes: "Wherever I go in our village Missions among outcastes I find most reverent congregations and large numbers of devout communicants. Frequent testimony is borne by the Hindus themselves to the change in characters and habits by their conversion to Christianity."

I have no hesitation in believing that these mass movements are the work of the Spirit of God stirring their hearts. Seldom have I realised in any place the presence and power of the Holy Spirit more than in worship among these people in poor huts. Surely it is the Spirit's work when men desire to learn of Christ and give up evil habits in obedience to Scripture teaching. There are mixed motives. Many see converts happier, more prosperous (not because they are given money, for we give none; we could not to these thousands), rising to positions of respect and influence, clean and tidy. Surely right motives! They judge Christianity by its fruits. How many a man in Christian lands is led to seek Christ in this way! First attracted by His good gifts, and so led to Himself. They see that heathenism has degraded and robbed them of all joy and hope, and that Christ gives both freely. He raises the poor from the dust, and the needy from the dunghill, to set him among the princes of His people.

But they must be carefully taught the Scriptures by true teachers. They are most responsive. No one could wish to work among a more grateful and lovable people. And to see the change in life, and their joy, is a great reward beyond words. Physically and mentally they are very capable. Lord Wolseley said "The Madras sappers and miners were the best native soldiers, taking them all round, I ever served with in India." The Pariahs are the backbone of that famous regiment. An official Government report on "Recruiting in Southern India" speaks of them as "intelligent, strong, hard-working men, who make excellent soldiers." "I know no better native than the good Pariah native officer, whom one considers a native gentleman." Many go to work in tea and coffee plantations and gold mines, or in Ceylon, South Africa, &c., do well, and return rich. They have by hard toil and frugal food been rendered hardy. A professor of anthropology in Leipsic University, travelling in India to study the peoples, told me he believed these outcastes were as capable, mentally and physically, as high castes.

Some of their children display remarkable ability.

They have become able clergy, graduates, school teachers, Government officials, and traders. Mr. Chancellor Smith, when in the Telugu district, saw Christian female teachers of this class teaching, with acceptance, daughters of Brahmins and wealthy Hindus. The same is true of men. The Bishop of Madras writes in the *Nineteenth Century* review: "They often show remarkable powers of leadership."

Some missionaries have feared that if these were received it would keep the high caste away. But some of the best converts from the high castes—e.g. the Rev. Nehemiah Goreh and Professor Sattianathan, of Madras, expressed their strong belief that it would be through these that the high caste and India would be won for Christ. This is proving true in the Telugu Mission, where, in places where the untouchables have been won and taught, over 3000 higher-caste men have placed themselves under instruction.

By their reception first the danger of caste in the Church is avoided—a real danger, for the Churches in South India founded by Schwartz and the Lutherans of caste converts have almost withered away and perished, or become practically sterile through caste being retained. The Syrian Church in Malabar ceased for centuries to be missionary through caste practices, and is only just awakening now. Nehemiah Goreh wrote: "Better no Christian Church than a Church with caste." Some argue, "Win the clever educated high caste and they will win the masses." It is a mistake. There have been scarcely any converts from the high caste who have been great evangelists to the masses. Caste has fixed a great gulf. It has produced a feeling of loathing and abhorrence for the low and any intercourse with them. And among the low caste it has produced a deep and growing resentment, almost hatred, for those who have so degraded and wronged them for centuries. They have lived and thought in different worlds—there is a great gulf.

On the other hand, the "untouchables" regard Europeans with trust, affection, and gratitude. They listen to and believe what they say. We can win the masses direct first. It is Christ's way—"To the poor the Gospel is

preached." They are thoroughly loyal to the British Government at this time of great unrest.

The Hon. Sankaren Nair, Hindu judge of the High Court, Madras, speaking at a public meeting in Madras lately, strongly urged Hindus to cease to treat them as untouchables. He said: "Those who have watched the demonstrations of loyalty in the provinces by the so-called lower classes will have noticed that they not only denounced outrages but defiantly condemned *Swaraj*," as tending to perpetuate their own degradation, and expressed their gratitude to the British nation—"a nation," to quote the language of one resolution, "that has raised up the downtrodden classes from ages of degradation and planted within them the idea that the spirit within is divine."

Mohammedans and Hindus recognise the political importance of sixty million people. All over India meetings are being held by leading Hindus urging the higher castes to remove caste practices and give them a place in Hinduism, and so retain them.

Leading Mohammedans have protested against their being registered in the census reports as Hindus, since Hinduism outcastes them. They argue that, with these sixty millions, Hindus have a false numerical preponderance, while, if these are counted with Mohammedans, Sikhs, and Animists, Hindus barely number half. They are seeking to win them, and are succeeding remarkably.

The cry at the Nationalist Congress was, "Go to the villages and preach Swadesism." Some have tried, but have met with such hostile receptions that they have had to escape.

The future is with the masses, and if those who desire Christ and are enthusiastically loyal to England are received and taught we shall have strong native Churches and loyal fellow-subjects who will render the disloyalty of agitators futile. Saved by Christ, and bringing an atmosphere of morality and purity, they will be as "salt of the earth."

The past is full of lessons. All the strong and increasingly self-supporting native Churches in India are gathered mainly from these people. The Tinnevelly,

Travancore, Telugu, Santal, Chota Nagpur, and, to a lesser extent, but increasingly, the Punjaub Churches are such. All these would have been far larger and more prosperous but that, when success was granted, evangelistic missionaries and superintendents were almost withdrawn, and our converts not educated as they should have been. The work has been starved. Hence numbers appeal in vain, and many received are not properly taught. In the Punjaub it is calculated that out of about 160,000 who registered themselves in last census as Christians, longing to be so, only about 85,000 are really under instruction. What a terrible wrong! It will bring disaster to the Church if persevered with. In the Telugu country there are hundreds of villages with inquirers without teachers, and many begging to be received cannot be. It is so all over India.

Why? Is it because they are poor and despised? Christ loved the poor. It is His Blessed Spirit who is working in their hearts to-day.

Surely at all costs, even if we have to abandon some cherished schemes, they ought to be taught.

It rapidly becomes self-supporting work. The salary of a teacher in South India would be £8 to £12 a year. Such a one would establish a village school, instruct the inquirers at night, and on Sunday hold services.

He could soon earn a good grant, for the Indian Government are now desirous of giving primary education to the masses, "depressed" and other lower classes —e.g. the Chief Commissioner of the Central Provinces, in a circular issued lately, writes: "It must be laid down as an axiom that the first claims of education are those of primary education; the higher education of the few must wait to a large extent on the general education of the many."

Mr. Chirol, in his striking articles to *The Times* on India, pointed out the necessity of educating the depressed classes, and that Christians alone can do it properly.

The grants-in-aid will pay half the salary, and as each convert subscribes and the numbers rapidly increase, the teacher's salary will soon be paid. The converts are keen to win others.

The presence in India of sixty millions (one-fifth of the population) of untouchables is a monument to the pernicious effects of Hinduism. Mr. Gokhale said : " There is no greater blot upon us (Hindus) than the condition in which we allow these millions of our fellow-beings to remain," and " after fifty years of university education the condition of the depressed classes is practically the same as half a century ago—a very grave reproach."

Mr. Justice Sankaren Nair, in an eloquent speech, urged his fellow-high-caste men to reform. " Centuries of social oppression do not make a soil in which ideals of loyalty and patriotic devotion to an Indian ideal can take root and flourish."

Hindus are attempting to retain them, but Hinduism cannot break with caste. But what a mighty witness to the truth of the Gospel and the love and power of Christ a strong native Church with millions of members would be!

The work done already, so small and low, is yet a witness that cannot be ignored and is recognised.

An extremely able Mahratta Brahmin, and a former Prime Minister of Travancore, said to me : " The effect of the Christian faith on these poor people is the greatest evidence that it comes from God who made all men. Our religion has degraded them for centuries, and can give no hope. Christianity finds them in ignorance, teaches them of God, elevates and makes them human. We have our philosophies and theories, and think them as good as Western ones. But this is a practical proof we cannot deny. It is most convincing." He wrote to me of it as " a noble and philanthropic work."

The Brahmin census commissioner, in the official Travancore census report, wrote :—

> But for these missionaries these humble orders of Hindu society would have for ever remained unraised. To the Christian missionaries belongs the credit of having gone to their humble homes and awakened them to a sense of a better earthly existence—an element of civilisation unknown to ancient India.
>
> The Brahmin community of South India is not doing to the lower classes what the casteless Britisher is doing.
>
> I do not mean that our cultured Brahmins like the late Sir Madava Row or T. Mutuswarmy Iyer are a whit less sympathetic, but while we have institutions all over India for doing

charity to the Brahmins, none such is either inculcated in books nor practised by our ancestors to the Chandalas. The credit of this philanthropy of going to the houses of the low, the distressed, and the dirty, and putting a shoulder to the wheel of depraved humanity belongs to the Englishman.

When we have a Christian Church with millions of these people raised, purified, and living upright, godly lives, what a mighty monument and witness it will be to the peoples of India of Christ's power to save those whom Hinduism branded as hopeless outcastes who could not be saved! India will be won in this way.

God is giving us this opportunity by His Spirit creating the desire after Himself in their hearts and willingness to learn of Him. At all costs, even if we have to abandon cherished schemes, God's call ought to be heard and obeyed. Neglected, it will not come again. A convert from a high caste, a barrister, wrote me lately: "I believe through these outcastes India will be won. It is the last and greatest opportunity, but it is fast passing, and, lost, it will never return."

I believe, if these facts were widely known, it would call forth enthusiastic response in our village and town populations. There is ever sympathy with the poor and oppressed. Money would come in, and I believe some of our best young men would gladly offer themselves and follow Christ in this service. The Indian Bishops have shown their sense of the importance of it by allocating a large proportion of the Pan-Anglican thank-offering to this. The Bishop of Nagpur has appealed earnestly. The Bishop of Madras writes: "It is not too much to prophesy that within a few years, if adequate efforts be put forth, thirty millions will be gathered into the Church of Christ," and he appeals for £10,000 as urgently needed.

May God help us to hear, and, at whatever cost, follow so clear a call of God!

Since writing the above, the important announcement at the Durbar that 50 lacs of rupees will be at once devoted to primary education of the masses, and that further grants as needed will be made, emphasises the call to us to take our part, and will make it possible for us to do it.

The Rev. G. Hibbert Ware, late Principal of St. Stephen's College, Delhi, Fellow of Lahore University—who resigned the college to work among the masses—has just published a book entitled *Christian Missions in the Telugu Country* (S.P.G., 2*s*.), giving a most interesting account of the movement there, showing its importance, reality, and stability. I strongly recommend all interested in missionary work to read it.

A. F. PAINTER.

COMING AWAY FROM THE MISSION FIELD.

A NOTICE appeared recently in the daily Press announcing "the death of a society." It stated that the time had arrived in the natural course of events when the society should cease to exist, as, after a quarter of a century of varied and strenuous work carried on with conspicuous success, its prime object had been achieved. Notices of this kind, telling the story of a completed work, too rarely appear, probably because the idea of a finish is remote in the minds of the workers, if, indeed, it is ever entertained at all.

At this juncture in the history of foreign Missions, perhaps no fact requires to be more strongly emphasised than this: that the work of the foreign missionary is not perpetual but transitive. Some day that work must be brought to a conclusion, and the missionary must come away.

It is questionable whether the individual missionary or the society he represents, or the Churches which support his work, or the native Christians among whom he labours, have adequately gripped this truth. The slow progress in Missions, inseparable from indefiniteness in fundamental things as well as many errors in policy and method, have their origin in a failure to realise that the business of the foreign missionary society is to do a certain specific and quite clearly defined work, and then for its agents to come away.

Of such paramount importance is it that those sent abroad to do missionary work should never forget that their business is first to evangelize, and then to plant a self-contained native Church, that it would be well if, in every board room, in every Church, in every missionary's home and native chapel, the missionary could be represented in some

striking and pictorial fashion as coming away, having completed his task. Apart from the conception of a finish there can be no clear goal and no proper logical order of progression. The goal of a completed work is the objective required to give purpose to the many forms of missionary effort, and without it no proper balance and adjustment can be maintained between the various parts of an exceedingly complex whole; nor will the work be established on sound principles unless it is recognised that the work is ultimately to be relinquished by the missionary and entirely taken over by the native. The fixed purpose of a completed plan is essential; without it there is no possibility of completion; the idea of a finish must possess the missionary from the start, and guide his policy, his plan, and his conduct.

Without an objective there must always be more or less aimless wandering in the wilderness. It is only when from some mountain summit a glimpse of the goal is caught that uncertainty ceases and straightforward marching begins. The road of indefiniteness is the way to the wilderness. Men make their own wilderness. God does not want His people to wander aimlessly thereto and therein, but to aim for, and to arrive at, a definite and defined goal. A purpose does not imply presumption; there is no presumption in faith any more than there is inspiration in doubt. When men plan for the coming of the Kingdom, God is in that plan. There is His word for it. "If two of you shall agree . . . it shall be done." If there be the idea of a finish fixed in the mind of the missionary, and a plan of work which includes that, then the inspiration to arrive at the goal will be created. God will determine the time of accomplishment. But indefiniteness of plan and purpose renders completion impossible.

There is a sense in which every worker and every generation have their own work to finish. The early missionaries were heralds and pioneers preparing the way for organisation, and their initial work is drawing to a finish. The work of the present generation of missionaries is to lay the foundations of self-contained native Churches, and this will one day, also, be finished. Then will come the work of effective occupation which will fall mainly upon

the native Churches. The last stages will be the consummation of the preparatory work of the missionaries, viz., the gathering of each successive generation into the Church of Christ. In this never-ending work of the Christian Church every nation must share, doing its own part for its own kindred, tribe, and tongue.

Coming away is, therefore, for the missionary, the monument of his victory. Every day of unnecessary delay is a day of deferred triumph. The native Church arrives at full and responsible manhood when the missionary comes away, and to prolong unduly the period of childhood and dependence is to be faithless to a great trust of possible glorious achievement.

Coming away must be an ever-present thought in the mind of the missionary from the first day when he enters upon his work; it must never lose its grip of him. The waste of that which is casual, haphazard, and incomplete must give way to the economy of the definite, which comes only with the thought of and determination to arrive at a finished work. Hands grow weary and spirits droop at the thought of an endless treadmill task; the idea of completion is a mighty inspiration in all human work. Indefiniteness breeds pessimism and hopelessness; rising courage and inspiration come with a clear objective and definite plans. The vision of a task to be finished acts as a stimulus, and keeps the worker at full stretch. However remote the goal may be, it must, at least, be seen clearly by those who direct general Mission operations, even if it is not always visible to those in the work itself, otherwise there will be confusion, inertness, and despondency and little real progress.

The immediate summit of completed toil may be only the next in a long succession of peaks, each revealing the one beyond, but there must be to the climber the clear goal, or, as the alternative, limited achievement. So to the Christian worker, and particularly to the missionary, the inspiration to press forward comes with the conception of a goal as the climax of the task set for accomplishment.

Where the end is defined, the end and the means can be adapted to each other. How to "get there" must be determined when a definite "there" has been planned. A focal point is the first essential; then the logical lines

of development and attainment are easier to lay down and direct.

The gigantic task before the Christian Church, working through the various missionary societies, is to take the Gospel to a thousand million souls and to establish self-contained native Churches in every Mission field—surely the most colossal task ever conceived or undertaken in the history of the world! It was Christ's conception, and it is His commission to His disciples.

The magnitude of the work demands a plan. Without it we are as workers upon the Tower of Babel. Confusion reigns. A plan is the starting-point. Without a plan there can be no building; without a plan men who ought themselves to be builders continue to work as casual labourers; without a plan there is, and will be, a sinful waste of men and money; without a plan there can be no finish to the work.

Consequent upon the foundation of an adequate plan—and it cannot be too clearly understood that in missionary work and policy no such plan already exists—will come, with the blessing of God, a steady forward movement along logical and clearly defined lines towards a definite goal, with the result that on a minimum expenditure of men and money a maximum rate of progress will be maintained which will astonishingly hasten on the universal establishment of the Kingdom of God.

But a plan which has no end, and which provides for no finish, has no logical beginning and is impossible of orderly development. The next step of true progress can only be seen in the light of the final step. All completed work is made up of a succession of steps each having its own proper place and connection. Not until each step is seen in relation to a completely drawn plan, and to a definite objective, can there be real advancement. Many false steps and set-backs are inevitable unless to every step is applied the test of direction. Does it lead towards, or away from, the goal? Often by working backwards from the final to the initial steps the value and bearing of each is made plain, and no superfluous step is added, and no essential step is left out.

The work of the Church never ends, but the work of the foreign missionary is capable of completion. He

receives his commission to go, but his orders must include his return when his work is finished. This fact, with the inspiration and light it brings, must be made unmistakably clear if future progress is to be commensurate with the effort and expenditure put forth.

The Edinburgh Conference stood for the principle of co-operation. But, if the fullest advantage is to be taken of the possibilities of co-operation and union, it will be necessary for each society to make a fresh survey of its own fields and to draft, in co-operation with other societies, a scheme for dividing up all fields at present unoccupied; then, with a complete plan before them of the stupendous task waiting to be done, to reconstruct and adapt all existing work so that not only is each society's work complete and well balanced in itself, but it also forms part of, and fits into, the great plan according to which all societies are working. When this is done there will be a growth of Christian Missions abroad such as will exceed the dreams of the wildest visionary, and will inevitably and powerfully influence the movements for co-operation and union at home also. United effort abroad is now possible, however distant it may seem of any full realisation at home. Those who have travelled widely in the various Mission fields know that it is becoming every day more easy for work to be co-ordinated and unified, and that fields which yesterday were separated by days and weeks of travel are now within a few hours of each other. With travelling facilities steadily increasing, the possibilities of union and co-operation grow also.

The present would, therefore, appear to be the moment of unparalleled opportunity in the history of Missions. "Co-operation" is on every lip. It is a word of immense promise. But if the high hopes which are rising are to materialise there must be a completed plan, and this must be the outcome of the combined labours of men representing all societies and every field, who together possess supremely great gifts of statesmanship as well as organising talents of the highest order.

The layman's services at this juncture are imperatively demanded in active Mission propaganda, and if the urgency and magnitude of the task is once realised and the special contribution to the work demanded of the layman

is made clear, the missionary movement will grip the business and professional men of Great Britain as it has done those of the United States and Canada. But a plan of operations is necessary. Co-operation without it is impossible. Chaos and an infinite variety of trouble will follow every attempt to introduce co-operation except upon the basis of a plan, and the most promising and helpful of present-day movements will be fatally prejudiced and delayed. The trouble due to the lack of a plan will be attributed to co-operation, which has no meaning except in conjunction with a plan. Man cannot co-operate along the lines of the indefinite. Given a common aim and plan, co-operation will break down the barriers of prejudice and littleness, and eliminate the destructive element of competition in foreign Mission work. Co-operation will inevitably take the place of competition when it is recognised that the former leads towards, and the latter leads away from, the agreed common objective.

And, when the work of foreign Missions is finished as far as the missionary is concerned, and in every land self-contained native Churches have been established, the moment will be ripe for world-wide co-operation in every great enterprise for extending the Kingdom of Christ, and for united Christian movements which will prove irresistible at home as well as abroad.

If " coming away " becomes the accepted ideal, the business of every foreign missionary will be to build strongly and surely, and at the earliest possible moment to bring his work to a completion. In the light of this ideal all the essential conditions of sound missionary work are also made clear.

1. If the missionary is to come away, the native Christian Church must be practically independent of outside financial help, and must, from the outset, be trained in the principles of self-support.

2. If the missionary is to come away the native Church must be independent of external control and direction, and must be trained in the principles of self-government.

3. If the missionary is to come away the native Church must fully realise the missionary obligation, and must be trained in the principle of self-propagation.

These three principles on which missionary work must

rest all stand out clearly and are more easily realised when the missionary views himself as the transient, and the native as the permanent factor in the work in foreign fields. Following this, the passage from one stage to another, not being unduly hastened lest results should be unstable, will yet be subject to no unnecessary delay. The psychological moment will be prayerfully and wisely chosen for passing from the stage where the missionary leads to that in which he co-operates with the native, and finally to the point where he allows the native to take the lead whilst he himself gradually recedes. Changes will not then be made too soon or before proper foundations have been laid; and not so late as to result in delay which may be wasteful as well as unfair both to the home constituency and to the native Church.

The missionary must gladly pass from the stage where he is pre-eminent to that in which he becomes a co-operator with the native in a fruitful partnership. Later he will gradually recede, whilst the work in the hands of the native brethren will steadily advance, and the culminating point of success will be on that day when the missionary altogether withdraws. When the native Church fulfils its supreme function and becomes, not only self-supporting and self-governing, but also self-propagating—in fact, a missionary Church—then the missionary will know that his work is nearing completion.

Until, however, the thought of coming away has entered into the soul of the missionary there can be no clearly marked stages of development, and no proper appreciation of the principles which tend to enduring work.

When the native Christian understands that the chief ambition of the missionary is to finish his work and to come away, the premature movements for establishing native Churches, independent of the missionary and of foreign influence, will tend to die down quickly, and will, probably, be replaced by an increasing desire to retain the missionary as long as possible.

The growth of the Ethiopian movement in Africa and the efforts to form an independent Chinese Church separate from, and often hostile to, Missions, can only be deprived of the danger element by pressing the principle of self-government based upon self-support, and by

emphasising the transitory character of the work of the foreign missionary.

In all countries a national spirit would appear to be rising, and with the desire for independence come legitimate demands which, if anticipated, lead to union and friendship, but if refused or given grudgingly and reluctantly, tend to separation and hostility. The only wise way of dealing with demands which cannot, or ought not, to be refused, is to anticipate them; and this will be done when the principle of coming away is a firmly rooted idea.

When the work of the foreign missionary is viewed as transient and native Church work as permanent, the former will then be established on principles appropriate to the permanent. Light will also be thrown on the proper relations which should be established between native Church workers and foreign missionary societies. It will be seen that organic union is inappropriate. There must be the closest sympathy and the most brotherly co-operation, but the transient and the permanent ought never to be organically connected. Separation must be possible without a surgical and painful operation.

The sites, style, and character of the native Church buildings erected with money from home must not be such as to delay the date of transference to native control. Churches and chapels, which ought soon to pass to the control of the native people, should be erected in the midst of the people themselves, and not in the missionary compounds, necessary as this at one time may have been; and the style of structure must be in harmony with enlightened native ideas and surroundings, and not one of foreign importation.

This constant affirmation of the principle of "coming away" introduces a factor which tends automatically to check any tendency to fall into errors of policy or method; it will maintain a proper balance between all the parts of missionary work; it will bring to fullest fruition the new movement towards co-operation and union; it will introduce new enthusiasm and definiteness into the great missionary enterprise both at home and abroad; and it will hasten the coming of Jesus Christ, when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

EDITORIAL NOTES.

Introductions to our readers. *Dr. Edward Capen*, who writes on "Social Changes in the Far East," has for some years been the Lecturer on Missions at Hartford Theological Seminary, U.S.A., and is the Organising Secretary of the Hartford "School of Missions." He received the degree of Doctor of Philosophy from Columbia University for work in sociology and economics, and has spent several years in India and the Far East investigating missionary work. Our readers will will remember his article, entitled "Mission Education and the Far East," which appeared in our issue for January 1910.

The *Rev. H. B. Walton*, who writes on the recent change of attitude on the part of the Japanese Government towards the Christian faith, has been a missionary at Yokohama in connection with the S.P.G. for the last six years.

Dr. Arthur Neve has been engaged in medical Mission work in North India for 30 years in connection with the C.M.S. Our only regret in regard to his article is that he has not told our readers more about the unique work which he has accomplished in Cashmere. We hope to persuade him to remedy this defect in a future article.

The *Rev. A. F. Painter* worked for over 20 years in India in connection with the C.M.S. An article by him, entitled "The Attitude of the Christian Church to Caste," appeared in our issue for October 1908.

Miss R. E. Strahan, who writes on "The Jews and the Christian Church," is an honorary Branch Secretary for the Parochial Missions to the Jews' Society.

The writer of the article entitled "Coming away from the Mission field" is a layman in the prime of life who, as the result of a visit to the Mission field, gave up a large

and lucrative business in the provinces to devote himself to the furtherance of the cause of foreign Missions. He has travelled largely in China, India, and Africa.

Indian officials and Christian Missions. IT is sometimes asserted that missionaries fail to appreciate the good work which is being done by the Government officials. The following extract from an Indian missionary, which has just come into our hands, affords at least a partial answer to such a charge. He writes to us: "One of the things that is striking me more and more as I get to know this district better is the extraordinarily high standard of the English officials—it does not matter what department you look at. The interest shown by each visitor here, engineers, magistrates, police superintendents, one and all, is very great, and is a Christian interest, being often expressed in gifts of service, or money, or food. The advising architect is one of the best in the country; two engineers often visit to see that our building is proceeding satisfactorily. A magistrate is continually sending us sufficient meat for all the catechists and the Bible woman (six besides ourselves), and a policeman sent 20 rupees the day he heard of our work here. I think we rightly pray for the example of Christians living in heathen lands, but here, as far as I can see, we have the opportunity of seeing their influence, and it is splendid to be backed up by a living laity, which includes the collector and almost all beneath him."

The Japanese Government and Christian Missions. THE striking change in the attitude of the representatives of the Japanese Government towards Christian Missions during the last few months is one which cannot fail to attract the attention of all who are interested in the spread of Christianity in Japan. For several years past the progress of Christian Missions has been less rapid in Japan than in any other part of the Far East, and, whilst there has been a complete absence of open persecution, it has been understood that a profession of the Christian faith would be likely to interfere with

rather than to advance the material interests of converts, and that the Government strongly deprecated the thought that Japan could ever become a Christian country. We have been quite content that the progress of missionary work should be slow because we have realised how disastrous would be the result if the profession of the Christian faith should ever become fashionable. We do not want to see a repetition in the Far East of what happened in Southern Europe after the accession of Constantine. At the same time, we cannot but feel thankful that the rulers of Japan have realised that they can no longer afford to underrate the help which the Christian faith has to offer to their fellow-countrymen from the point of view of moral and social well-being.

Coming away from the Mission field.

THE article entitled "Coming away from the Mission field" in our present issue will elicit the sympathy of those responsible for the control of missionary societies at home. We speak for the Society of which we have personal experience, but we imagine that what holds good of this Society holds good of most others. No year passes in which reminders are not sent out from the Committee at home suggesting to those in the foreign field that the time has come when the Society's grant to the particular district may be reduced, or transferred elsewhere, in view of the Mission being supported and controlled by the native Christians of the district. How successful this policy has been will have been realised by those who read the first article in our last issue, entitled "Self-help in the Mission field," in which the writer, Bishop Gibson, gives encouraging statistics relating to the system of help which has been developed in Kaffraria in the Anglican, Presbyterian, Wesleyan, and Moravian Missions.

Robinson Crusoe and Christian Missions.

WE have reason to fear that the English readers of *Robinson Crusoe* are not as numerous as they once were. We say English readers, as *Robinson Crusoe* in its Greek dress is now a text-book in Greek

schools. So well known is the book in countries where Greek is understood that the Editor of this Review once escaped serious ill-treatment at the hands of the Turkish police in a town where Greek was spoken, owing to the fact that he was supposed to be related to Robinson Crusoe. The article which we print will be of interest to students of Missions, inasmuch as Defoe's attitude towards Christian Missions, which is revealed in the three different parts of *Robinson Crusoe*, proves the existence of a much more widely spread interest in foreign Missions at the beginning of the eighteenth century than has usually been supposed to have existed. The writer of this article, who is the Vicar of S. Andrew's Church, Wigan, is deserving of gratitude for the laborious research on which his article has been based.

Lord Lister. "HUMANITY itself salutes you." These words occurred at the close of a speech made by the American Ambassador who was proposing the health of Lord Lister at a Royal Society dinner. "It is not," he said, "a profession, it is not a nation, it is humanity itself, with uncovered head, salutes you." The work done by medical missionaries forms but a tiny fraction of the work done by the medical profession throughout the world, but we do not forget that there are scores of thousands of men of many different races and languages who owe their lives to the great discovery which God inspired Lord Lister to make. The lives which have been saved by his great discovery can only be reckoned by millions. We remember hearing Lord Lister tell, in the modest manner which was a striking feature of his character, how for some years before his discovery of antiseptics was announced the average death rate from blood-poisoning after operations in the Vienna hospital was two thousand per annum. From the day that antiseptics were introduced into this hospital the loss of life from this cause absolutely ceased; and what happened in Vienna happened throughout the world. We greatly regret that, in consequence of the wish expressed by Lord Lister, he

could not be buried in Westminster Abbey. The Abbey does not contain, and is never likely to contain, the material remains of any one who has done so much to decrease the suffering and sorrow of the human race.

Negro Bishops in America.

Up to the present time the American Episcopal Church has entrusted the superintendence of its work amongst the negro population of the Southern States to the white bishops of the dioceses in which the negro population was situated. After long discussion, extending over many years, it has been decided to appoint negro suffragan bishops to assist the white bishops. The first of these suffragans is to be appointed for the diocese of South Carolina. As the white and negro population are intermingled in every diocese, it appeared to be impossible, in accordance with ancient precedent, to appoint two bishops to supervise the same area of country. At the same time, the moral and intellectual progress which many of the negroes have attained appears to us to afford abundant justification for the decision which has been arrived at, to appoint negro bishops to whom may be entrusted the supervision of the Church work amongst their fellow-countrymen. We trust that God's abundant blessing may rest upon this new departure.

Chinese students' Christian Union.

We have received the first two numbers of an illustrated magazine which is to be published half-yearly, in January and July, and is issued by the recently formed Chinese Students' Christian Union of Great Britain and Ireland, at 6*d.* a copy. The magazine is very well edited, and will, we trust, help to promote the objects of the Union. All who are interested in missionary work abroad should be even more keenly interested in every effort which is made to bring Christian influences to bear upon the multitudes of non-Christian visitors who come to England for purposes of education or business. The Chairman, from whom information in regard to the work of the Union can be obtained, is Mr. A. W. Woo, London Hospital.

LETTERS TO THE EDITOR.

IS IT QUITE FAIR?

SIR,—Our system of compelling non-Christian boys and girls to attend the daily Scripture class in our mission schools—is it quite fair? "Quite," is the reply that springs to our lips. "For *why* do we compel them to attend? To impart to them something which we hold to be infinitely precious—something that may make all the difference to their souls' eternal welfare." And others will add: "Without attendance at the Scripture lesson, without the Christian religious teaching, our mission schools lose their *raison d'être.*"

Sometimes, however, one is pulled up, and that question assails one: Is it, after all, quite "square"? Look at it from *their* point of view. I will quote one of *them*. Dr. Ananda K. Coomâraswâmi, in his "Essays on National Idealism," has a paper on "Christian Missions in India." In the course of it he remarks:—

"The most subtle, and in a certain sense, I suppose, effective proselytising, agency in India is the mission school. When adult conversion was found to proceed too slowly, it was decided to reach the children; hence the education bribe."

What does he mean by a bribe? "India is poor. The average income of individuals is estimated at from 1½d. (official) to ¾d. (Mr. Digby) per head per diem. . . . India is hard put to it to pay for the education of her sons. . . . The mission school is subsidised by the contributions of the supporters of missions all over the world, and can afford to offer the 'English education' at cost price. The bribe is then accepted. . . . The motive of the parent is not always a pure desire for education; it is sometimes a desire—not elsewhere unknown—to get something for nothing. . . . The missionary does not scruple to take advantage of the situation, as a keen man of business might take advantage of a rival."

Now, barring the bitterness, this is not only well written; it is akin to a thought which at times comes to the missionary

also. Is there not a kind of "putting on the screw" feeling about this compulsory Scripture attendance? A Hindu parent says: "May my little boys be exempted from Scripture? They are but children; they cannot judge properly. And your teacher is very zealous for his religion; he says things about his religion, and about my religion, and the children cannot judge if they are true, and they must listen and they may not answer. And he makes them learn verses from your Bible and gives them marks for saying them." The missionary can only reply: "It is the rule of this school that every boy shall attend the Scripture; that is well known before the boys are sent here. I will tell the teacher he must not say anything that is derogatory of anyone's religion." He goes on to speak, perhaps, of the admitted superiority of Christian ethics, and the admitted need of religious and moral instruction; and the Hindu, who is nothing if not polite, bows acquiescence. But a lurking doubt as to whether, after all, this compulsion is in accordance with the highest standard of ethics rises to the surface, and the missionary has to assure himself once more of the preciousness of that which he imparts in his Scripture hour.

It is, of course, always the *motive* that matters. The missionary has not really started schools in India to advance his cause, to propagate his faith, by a clever dodge—though it may seem so to some non-Christians around him. Dr. Coomâraswâmi may not be merely "pretending" when he says it seems so to him. The missionary has undoubtedly gone to India *pour le bon motif*. It is to use no mere professional jargon to say that an imperious "call" has summoned him thither, and for a purpose. In fulfilment of that purpose he is "instant" in disseminating the knowledge of those Scriptures which are able to make men wise unto salvation. Woe unto him if he does not preach the Gospel of Christ! He is under compulsion. Yes; but must he *use* compulsion? "Compel them to come in!" But by *every* means? By every legitimate means. What is the test of legitimacy? Does this compulsory attendance comply with that test?

The present writer has been in India just six years. Great and good men who have had six times six years' experience, and more, believe in compulsion. They must surely know.

And yet, though compulsion be justifiable, is it expedient? Is there not, perhaps, "a more excellent way" of achieving that which we desire? Our present system is a cause of offence to some—to some of our own scholars' parents. And, after all, though we may not compel them to send their children to us, though they may be well aware of the conditions upon which we receive their children, are not their feelings to be considered?

They have got hold of the blessed word, "proselytism." I suppose that it is quite misapplied, but it has for them, as for others, an abhorrent sound. To them also "conversion" not unnaturally suggests something underhand on the part of the converter—if not something malign. Though schoolboy conversions are rarely seen and schoolgirl conversions well-nigh as rarely, the dread of it is there. Mission schools are at present suspect. It *may* be the result of interested agitation, or it may not.

Now, in the town in which I write, the Theosophists have a fine high school, the *Sanâthann Dharmma Widyâsala*. Christian boys are admitted, but are exempted from attending the daily "religious teaching." They have to attend the weekly "moral instruction." I know that "toleration" may be made a fetich; but one cannot help setting this beside our system. I wonder if we should lose much if we were prepared to consider the possibility of instituting a compulsory "moral" lesson (perhaps daily) for all students, and reserving "Scripture" for Christian boys and such others as cared to attend. This was advocated in the pages of this Magazine last April by Mr. F. J. Western. I wonder if we should lose much. I am not sure. But I venture to ask this question: Is the Scripture lesson the only "missionary" effort of our mission schools? Let me close with the words, publicly uttered, of a Hindu judge, presiding over a lecture on "Education." He said: "We are suspicious of mission schools. We are afraid of proselytising. But sometimes we have to send our children to such schools. And we nearly always find that the influence of the teachers in such schools is very good. The children get benefit from mission schools in this way." This is striking testimony to the work of men who are sometimes rather a trial to the missionary; they are so "human," and so often fall short of his ideal. But their "influence" may be a great missionary factor, surely, and might be developed. Perhaps if the village teacher were not obliged to teach Scripture to non-Christian children their parents would regard him with a less suspicious eye; their relationship would be simpler, even though missionary zeal were not slackened, and the Scripture teaching would be less likely to be scamped or burked.

Is it quite fair, again, that schools towards the upkeep of which Government aid is accepted should make Scripture lesson attendance compulsory on all? Government does aid, so presumably Government is satisfied. But is the Christian missionary's conscience quite satisfied?

W. S. Hunt.

"IS IT QUITE FAIR?" A REPLY.

SIR,—I am glad to have seen, through your courtesy, the letter, "Is it quite fair?" The question is propounded reasonably and wisely in Mr. Hunt's letter, and it is one which has troubled most educational missionaries at one time or another. This I think, not so much because it is a moot point, as because it goes to the very root of all that we mean by missionary education, and a doubt as to the answer searches down to the very root of our work.

The great majority of missionaries, as Mr. Hunt indicates, and as the World Conference Report, vol. iii. p. 38, asserts, are in favour of compulsory attendance at religious instruction in mission schools. Why? Not because they willingly shut their eyes to a "bribe," or because they are ready to condone the evil system because it pays, or because they choose to do evil that good may come. To quote Mr. Hunt's words from another article, "If there ever was an altruistic undertaking in this world, it is missionary education." These altruists, then, who carry on this education, are not wittingly using a bribe that they may score an advantage over ignorant parents and seduce their children from their ancestral faith. The missionaries do not regard their education as a bribe. Here and there, no doubt, some more ignorant missionary may use his schools, or even regard them as an evangelistic trap, to get children within the hearing of his preaching. But to all thoughtful missionaries Christian education is in itself a boon they are bound to offer, because it is the only true education. We are servants of Him Who came that there might be life and light more abounding, and we are bound to give the fullest of our ability that life and light, and we believe that there is no means more potent in our hands than that of education. In believing this we are in harmony with the practice of the Christian Church from the day in which our Master said, "Go ye into all the world and teach all nations." We are as bound to spread the light by teaching as by healing.

Our Lord gathered crowds about Him by His miracles, and then taught them the Word of Life, but no one regards His miracles in the nature of bribes or adventitious attractions thrown out to induce the crowd to come within reach of His teaching. Why not? Because these miracles were an expression of Himself and of His whole message. They were an integral part of the message of the Kingdom, with all its fuller light and love. And in exactly the same way education is a

necessary part of the revelation of the Christian character to the races amongst which we go. A Church which was not prepared to give Christian education would be *ipso facto* denying the character of the revelation committed to it.

Christian education is an expression of our life, the life given to us by our Master, and it is at its clearest and its best when we connect it with its highest expression, the Bible. And it is in the hour for religious or scriptural instruction that we find our greatest power and freedom, and our greatest contact with our pupils and influence on their characters.

But those who attack missionary education nearly always hint at one or two objections which are incidental rather than basal. They speak often as if missionary education was cheaper than Government education, and as if it was there that the bribe lay. I have seen the same stated in reports which ought to know better. Now, of course, there is not the slightest doubt that instances could be taken here and there from the work of some of our many evangelical societies, to show that Christian education was too cheap and entering into unfair competition with other educational work. I do not know of any such instances myself, but I am not prepared to state that there is no such instance. But that it is not a general practice I am perfectly prepared to state; and that unfair competition can with more truth be laid to the charge of Government than to that of the missionary societies, I am prepared to prove.

Again, I think it ought to be realised that in the great majority of instances where we have schools of the higher class, there is no pressure whatsoever on parents to send their children to us, because there are other schools, Government or religious, to be had. Wherever we have higher education there is almost invariably an option for the parent. I believe that where a Christian school is in a compulsory area and there is no other school available, there is absolutely no excuse for our not having a conscience clause. As a matter of fact, again, I do not know of a single case where a Christian school exists in a compulsory area alone and without a conscience clause. Where there is no choice the Christian school has always got a conscience clause, so far as I know. But it will be said that in many areas where there is no compulsory education and where there are Christian schools only, the parents, if they will have their children educated at all, have no option but to send them to our schools. True, but the remedy there surely is not for Dr. Coomâraswâmi and others to grumble at the presence of the Christian school, but to get Hindus, Mohammedans and Buddhists to put up their schools. They have far more money

at their disposal in India and Ceylon than Christians have. Why do they not put up their schools if they wish for them? Moreover, they get not only Indian money for their work, but funds from the Theosophical Society. They, too, have an American and British constituency to draw from. But I admit, as a matter of practical politics, they cannot expect to compete on a voluntary basis with the Christian schools, for Christian education is a boon which we are bound to give, and give generously, if we have imbibed at all the spirit of our Master. Freely we have received, freely we are bound to give. It is a mere expression of our life.

The attraction of the mission schools, again, is often spoken of as though it consisted in cheapness. That is emphatically not true. It is their power in character building; the influence of the teachers. I have had myself Mohammedan parents, as well as Hindu and Buddhist, urging me to take their sons to my school when I have been full up and unable to take additional pupils; but I have pointed out to them that there were Buddhist, or Hindu, or Mohammedan schools to which their children could be sent. They have refused to send them there almost invariably, stating as their reason their preference for the tone and character-building of the Christian school. But here comes the very point of our religious teaching: without the period of definite religious instruction, the moral tone of the school would be infinitely weaker than it is. Moral teaching without religious sanction is to my mind hopeless even in the West, where there is very often a Christian background outside the school. I agree with Sir William Hunter, Sir Alfred Croft, and others, that it is altogether hopeless in the East. The whole power of our moral teaching lies in the fact that it is religious.

Again, boys even in India are not accustomed to seek deeply into the roots of things, and although they may be greatly influenced by the teacher's character and by the tone of the school, they will not draw the inference as to where the power of that character and tone is drawn from as long as it is implicit only. It ought to be made explicit in the religious teaching.

To exclude religious teaching and lay the emphasis on personal contact as being the best means does not, it seems to me, get us out of any difficulty. At the present moment, thanks to our religious teaching, our aims are proclaimed and known of all; everything is above board and fair. The exercise of strong personal influence in secret would not, it seems to me, mend matters. Of course, if religious teaching was not insisted on and many withdrew from it, I think it is likely that

the victories of the Christian schools—their victories in character forming, in the dissemination of Christian ideas, and sometimes in the winning of converts—would be lessened, and then much of the present objection in the minds of men like my friend Dr. Coomâraswâmi would go. For it is the victories that are objected to rather than the system. A powerless school system would find few cavillers. As it is at present, we declare to all parents that our education is deliberately for Christ, that that is the only education we believe in, and that is what we are spending our best efforts for. Sir Valentine Chirol hardly refers in his book to missionary education, as he devotes himself entirely to that of Government; but he says, "The fact, however, remains that nowadays the Europeans who have the greatest influence over their Indian pupils are chiefly to be found amongst the missionaries, with whom teaching is not so much a profession as a vocation." The same might be said of the Indian Christian teachers. Teaching is for them a vocation and not a profession, and this largely because they have a free hand in religious instruction. The gladdest, freest, most inspiring hour of the day to them as well as to us is usually that in which they can tell the story of His life and love. I have seen Ceylonese masters who have their classes simply under a spell during that hour because of their enthusiasm and grip of their message, and there a contact is established between the life of the teacher and the life of the pupil. To restrict our religious hour would be to limit and hamper our education, and often to lose our enthusiasm for our vocation. There is no hour of the day which is so educative to the pupil and so stimulating to the master as the religious hour.

I would like here to quote Sir William Hunter:—

> The weak point in our system of Indian public instruction is our inability to give any form of religious teaching in our State schools. I have had some personal acquaintance with native opinion on this question as Inspector of Schools over a large part of Bengal, afterwards as President of the Educational Commission which expanded the departmental system of public instruction throughout India into something nearer to a truly national system of education, and finally as Vice-Chancellor of the University of Calcutta. In each one of these capacities I came into direct contact with the leaders of native thought, and I found from taking the evidence of 193 witnesses throughout India, as President of the Educational Commission, that these leaders were unanimous in lamenting the absence of religious teaching in our State schools in every province of the Indian Empire.

We are facing in India a vast work of destruction which has been carried out not only by Christian missions, but primarily by Government influence and secular instruction. The old faiths are dead or dying; constructive work is required.

Whether we like it or not, Western education must destroy the ancient faiths. We must put something in their place. If our work is only to destroy, we are going to leave the room swept and garnished of its ancient superstitions, but only to be filled in with the worse devils of materialism and agnosticism. Sir William Hunter describes the result of Government secular education as bringing up pupils "without discipline, without contentment, and without God." A Hindu judge says:—

> The moral education of our youth is almost a blank. In missionary schools the Bible is taught, but other schools shut that wonderful book out. The cry that perpetually assails our ears is that Bible reading contributes to denationalism and conversion to the faith of Jesus. . . . A more irrational cry it is impossible to conceive. . . . As a matter of practical expediency, it is far better that a few should embrace the faith of Christ than that the bulk of our students should lead the life of practical atheists. English education has hitherto done the work of destruction, so far as our religious belief is concerned, and it would really be a social disaster to let religious belief remain in its present state.

It is asked if it is fair to receive a Government grant for education which is religious. Surely we do not receive a Government grant for the religious side of our work, but only for the actual secular results which we are able to achieve. We receive no more because of our vocation or the spirit which is thrown into our work. And Government has recognised in all its Commissions the weakness of its secular system and the desirability of increasing schools of any denomination and of any religion which will give religious instructon. Lord Dufferin, as Viceroy, wrote:—

> In aided schools religious instruction may of course be freely given, and the Governor-General in Council would be sincerely glad if the number of aided schools and colleges in which religious instruction is permanently recognised were largely increased. It is in this direction that the best solution of this difficult problem can be found.

Government is spending money very wisely when it spends it on grant-in-aid education; very unwisely when it spends it on purely secular schools. The Government of India as a whole has always seen the necessity of religious instruction. The disadvantages under which religious instruction has nearly always lain have been due, not to the Government or the leading members of the Government, but to the departmental officials who control the educational grants. Our Western thought and Western civilisation are getting into India. They are coming through our schools and are coming without Christ; and yet we know that all that is valuable in our civilisation comes from Christ. Without the spirit of Christ our civilisation would go smash in a welter of materialism and competitive weakness.

Can we then refuse to do what we can to make our education as Christian as possible, and give not only the shell of our civilisation, but the inspiration of it?

A. G. FRASER.

THE CONVERSION OF THE JEWS: IS "ZIONISM" A FULFILMENT OF PROPHECY?

SIR,—In an article by Mr. Mark Levy contained in THE EAST AND THE WEST for October last, one important point raised is the formation of a Hebrew Christian Church, as a more satisfactory method than attaching converts to Gentile communions. The dangers of such a plan are obvious. The late Bishop of Gibraltar pointed out that we must in these days rise above a narrow territorial conception of ecclesiastical jurisdiction; and the case of the Hebrew Christians seems to illustrate his contention. We must not Judaize our Christianity; but we must do all in our power to make the Jew, wherever he may be, feel at home in the heavenly Jerusalem.

The romance of the subject may overpower calm judgment, and obscure an intelligent Christian view of the meaning of Holy Scripture. It cannot be right to quote St. Matthew xxv. 40 so as to imply that "these My brethren" are Jews rather than Gentiles. A more serious, because a more wide-spread, error is that found in the J.C.M.A. intercession paper for the past quarter, where we are invited to see in "Zionism" a fulfilment of Jeremiah xxxiii. and such-like passages. This interpretation is fundamentally inconsistent with the Christian view of the Old Testament as explained by the New. It implies that there is, after all, some spiritual value in physical descent from Abraham, a notion expressly repudiated in St. Matthew iii. 9, viii. 11, 12; St. John viii. 39; Romans ii. 29, iv. 12, &c. It ignores the change which the New Covenant and the Catholic Church made in the divine plan for the restoration of the world (Col. iii. 11). It surrenders the Church's claim to be the keeper and interpreter of Holy Writ by handing over the Old Testament to its pre-Christian meaning. Clearly it was the divine intention that the Holy Land should again be occupied and Jerusalem rebuilt; but this was only a means to an end. The faithlessness of the Jews necessitated other means to that end: the overflowing of the divine love brought good out of evil, and gave the old prophecies a higher and more glorious meaning than they had had before. We cannot esteem our inheritance so lightly as to retain their old local or national meaning. The worldwide extension of the universal Church is the building up of Sion; its consummation in the Church Triumphant is the gathering

together of the outcast; and the promises to Jerusalem are to be understood as expounded in Gal. iv. 26, Heb. xii. 22, Rev. xxi. 2, and no otherwise. The New Testament gives ample warrant to the Christian appropriation of the title "the elect people of God." True, the occupation of the Holy Land by believing Jews is a "vision of peace" which appeals strongly to the historical sentiment, and cannot leave unmoved any heart possessed of sympathy, imagination, or patriotic instinct. So, too, the possibility of a renewal of Christian worship at Glastonbury or Bardney must fire the enthusiasm of the devout Christian. But these are matters of sentiment, and cannot be taken as essential to the fulfilment of prophecy. If, moreover, the settlers are unbelieving Jews, the supposition that their movements are part of the millennium foreshadowed in Jeremiah xxxiii. is utterly monstrous. Is it not this clinging to the idea of the Jewish prerogative still undiminished which accounts for the Anglo-Israel craze? The belief that we are Jews is begotten by the impression that we should be in a better position if we were.

St. Paul, in the passionate outpouring of his patriotic heart, was not likely to understate the case. If the Christian ideal meant the unchanged primacy of the Hebrew race, and the expulsion of the Romans from Palestine, in order that a local Sion might be the joy of the whole earth, how eloquently would he have told us so! But his outlook is completely different. The restoration of the Jews, to which he looked forward with such yearning, was simply their incorporation in Christendom on equal terms. His Gentile converts are warned against the error of supposing that the catholic Church can ever be its true self without the Hebrew race. It is unthinkable that they are to be finally excluded from the ingathering of the nations. But that is all. So far from applying prophecy in its old meaning, he insists that Abraham's children are those who imitate his faith; that baptism has superseded circumcision; and that "the Israel of God" is to be distinguished from "Israel after the flesh."

Why should we hanker after any higher blessing for the Jews than that in which St. Paul believes? Or rather, why should we drag down to a lower level the promises which Christianity has so magnificently transformed and elevated in their scope? Nothing could be more stimulating or inspiring, more admirably expressive of the missionary aim than the Pauline picture of a truly catholic Church to which all nations must contribute, and in which all alike must find their home. Why then spoil its effect by so petty an anticlimax as the reoccupation of a terrestrial Jerusalem?

W. E. BOULTER.

found him there still; and his subordinates caught his enthusiasm. Yet his work was by no means all sedentary. At this point in the story he performed a journey of 800 miles in thirty-eight days at the hottest season, settling in turn the affairs of Sokoto, Katsina, Kano, and Zaria. His policy was to maintain the native Emirs in their position, with British Residents to advise and guide them, the latter having power behind them to enforce that advice where necessary.

This policy has been criticised. Dr. W. R. Miller says: "To those who know the history of these races it is a source of constant regret that from the outset the Government should have felt it necessary to support an unprogressive reactionary race, and an oligarchy, the Fulani, because they happened to find them in possession of the country and ruling; whereas the rule of the Fulani at the British advent over millions of Hausas had only lasted 100 years, was rapidly decaying, and if left alone would possibly not have lasted another ten years. . . It is this oligarchy, wicked, treacherous, unscrupulous, unmitigated by better qualities, which British rule has established and strengthened among a people who hate and loathe it." (*Church Missionary Review*, July, 1909.)

The opening of the fourth year saw the Protectorate under complete control. A period of peace followed, during which the country was opened up to trade and commerce. A rising in Sokoto (1906) involved disaster to a small force located there, but prompt action soon put it down. The Sultan throughout remained loyal, and was created a C.M.G. Sir F. Lugard was succeeded by Sir P. Girouard in 1907. The same year saw railway construction under his guidance. It is expected that the line from Lagos to Kano will be completed this year (1912).

It is good to read, "At present, though slavery still exists, it is moribund, and in a single generation it must die out at the present rate of progress."

There is an important chapter on religion and education. "It has been deemed prudent by the authorities to restrict missionary enterprise in the northern Mohammedan States until railway communication has rendered the military situation more secure. . . Missionaries are naturally anxious to establish themselves in each newly opened-up Pagan district before Mohammedan emissaries have gained access to it. The subject is a very difficult one, and it is certainly fair to prevent the advent of proselytizing Mohammedan missionaries into such districts if the establishment of Christian Missions is hindered by Government. That the latter should in certain cases be delayed until the district has been brought under control by a political officer is evident to any one who has had

any experience in such matters." A political officer lacking in tact can be removed, whereas a missionary is not under Government control. "Missionaries," he adds, "in Northern Nigeria have, I think, always shown themselves most anxious to avoid embarrassing the Government, and have loyally acquiesced in all decisions, even when these have conflicted with their own opinions, and a frank discussion between Residents and missionaries has usually had satisfactory results."

Captain Orr virtually admits above that religious neutrality is not at present observed with an even hand. Dr. Miller, who has eleven years' experience of missionary work in Nigeria behind him, pleaded in this Review (July 1911) that opportunities should be granted to missions equal to those enjoyed by the Moslem propagandists. "Will not our brothers who are engaged in political work believe that in hundreds of ways which they can never know we are helping the work of administration and not making it more difficult?" In this connection we recall the words of Sir H. H. Johnston, "The Church Missionary Society, for good or ill, has done more to create British Nigeria than the British Government."

African Missions, Impressions of the South, East, and Centre of the Dark Continent. By B. G. O'Rorke, Chaplain to the Forces. 213 pp. Published by the S.P.C.K.

Although the writer has had no actual experience of missionary work, he has been brought into sympathetic touch with missionaries in several different parts of Africa, and has made his own the information which he gives. The most interesting chapters are those which are devoted to the biographies of typical missionaries—Robert Moffat, David Livingstone, Robert Gray, and James Stewart. Other chapters are entitled: Missionary Work in South Africa, Zanzibar, Rabai, Freretown, Mombasa, Uganda; and The Cross or the Crescent? The book, which is well illustrated and supplied with a carefully written summary of its several chapters, will be found specially useful by members of study circles who are studying Africa as a whole.

The Oxford History of England for Indian Students. By V. A. Smith. 384 pp. Published by the Clarendon Press.

Those who have had any experience in trying to teach English history to Indian boys will be glad to make use of this book. The ordinary history books which have hitherto been in use assume a knowledge of English customs which no Indian

boy possesses. Thus the author writes in his preface: "The Roman Empire, the Papacy, the notion of organised Churches, the differences between Catholics and Protestants, and a hundred other matters forming part of the common stock of knowledge possessed by European youths are as strange to an Indian lad as the difference between a Brahmin and a Sudra is to an English schoolboy." The book appears to be well written and is very well illustrated.

Peoples and Problems of India. By Sir T. W. Holderness. 256 pp. Published by Williams & Norgate, 1*s*. net.

This is a useful addition to the series entitled "Home University of Modern Knowledge." It provides a brief, but carefully written, sketch of the history, life, and religions of the peoples of India and of the system of government which has been established by Great Britain in the country. Speaking of the intellectual tension which exists in certain parts of India, the writer says: "The movement is confined to the educated classes of the towns, and mainly to the small fraction of the population which reads and speaks English. Nine-tenths of the population live in villages and pursue a stolid, conservative agriculture. There are thousands of villages in which no one takes in a vernacular newspaper. . . Doubtless even the Indian village will change . . . but the change will be very gradual."

Kerala, the Land of Palms. By I. H. Hacker. 139 pp. Illustrated. Published by the London Missionary Society. 2*s*.

Stories told to children relating chiefly to missionary work in Travancore. The final chapter, which is written by Mr. Basil Matthews, the editorial secretary of the London Missionary Society, describes some of the work which the London Missionary Society is doing in the South Sea Islands.

My Adventures among South Sea Cannibals. An account of the experiences and adventures of a Government official among the natives of Oceania. By Douglas Rennie, sometime Government Agent for Queensland. With 39 illustrations and a map. Published by Seeley, Service & Co. Price 16*s*. net.

In these pages a vivid account will be found of what life on the South Sea Islands was like some thirty years ago. The writer, who is a Scotchman, went to Australia in 1883, and took service as a Government Agent in the Queensland Labour Traffic, the object of which was to ply to and fro amongst the

islands, cajole recruits from amongst the savages, and ship them off to the Queensland sugar plantations. The traffic was in a state of lawlessness and disrepute on account of the evil characters then employed upon it.

As an instance of the outrages committed by ships' crews on these errands, he recalls the circumstances which are supposed to have caused the death of Bishop Patteson. It was usual with the Bishop, on landing upon an island, to be surrounded by a crowd of natives. "He would conduct a short and simple service, after which he would try and gain their goodwill, and thus from small beginnings would try and forward his great work. This usual procedure being known to many who sailed those seas, was taken advantage of by an unmitigated scoundrel, the captain of a labour vessel, who went ashore at Santa Cruz, got up in a white calico robe to personate the Bishop. After some blasphemous buffoonery he invited a large number of the islanders on board, and they in all innocence followed him. They were shown down into the hold, where some of the crew were making a pretence of conducting Church service. The hatches were promptly battened down, and the ship sailed away with her victims. On the occasion of the next visit of the genuine Bishop he was cruelly done to death."

The writer's first trip was to the Solomon Islands. He started from Maryborough, June 1, 1883, visiting Simbu, Bougainville, Green Island, Caen Islands, the voyage lasting three months. The boat "leaked like a basket," and the pumps were going night and day. The law required that a Government Agent should accompany all such expeditions, to see that no undue means were adopted to induce islanders to go to Queensland, and that they fully understood the nature of their agreement. Watchfulness had to be exercised lest the vessel should be taken possession of by the natives, looted, and sunk. The first recruit was a man whom they rescued from a cruel death. "He was about twenty-five years of age, with a huge head of hair hanging in a mass of ringlets down his shoulders. Each ringlet was plastered thick with lime and cocoanut oil. We soon set one of the crew to work with the scissors, and his locks were consigned to the deep. He was quite pleased with the change, and was anxious to adopt European habits at once."

A second trip was made the following year through the New Caledonia group to the New Hebrides. He touched at Tanna, where, he says, "the revered old Dr. Paton did his very best, but the fruits of his work are long in coming to maturity." Of Erromango he writes: "It was sacred soil. The life-blood

of martyrs had mingled with the waters. On the banks of that stream five missionaries gave up their lives and died bloody deaths under the clubs of the wild savages, for the sake of Him Who died for them on Calvary." The missionaries referred to were the Revs. J. Williams and Harris, in 1839; Mr. and Mrs. Gordon, in 1861; and later Mr. Gordon's brother.

His third trip took him within sight of Lord Howe Island and Norfolk Island, but he did not land there, but proceeded to revisit the New Hebrides. Records of hairbreadth escapes and foul deeds are plentiful. His fourth trip was made in 1888, when they returned time-expired labourers to their native islands. Amongst the latter were a number of Christians, a fact which, says Mr. Rennie, "speaks highly for the Christian work initiated in Bundaberg, and the aid derived from those returned converts has gone a long way to assist the missionaries resident at the islands." A native teacher conducted Divine service on the voyage and made a good impression by his consistent life. A pleasing incident is mentioned of how a labour vessel was able to help the Mission at Erromango. The Rev. Dr. Robertson (formerly a cotton trader in the islands) had the materials for a church, intended for erection on the opposite side of the island, deposited at his station. There were no means available to get it to its destination, so the ship's crew devoted a couple of days to taking it on board. Then for four days they battled with a storm and were obliged to put back to the point from which they had started. Nothing daunted, they carried out their task when the weather permitted. The astonished missionary at the other end expressed his pleasure that Queensland labour vessels were entering on a new sphere of work.

Had there been more men like Mr. Rennie, Bishop Wilson would not have had to write, in 1906, when the labour traffic came to an end: "This trade in the souls of men had hung like a curse on the islands for fifty years, and has now been cleared away, I trust, never to return." (United Board of Missions, First Annual Report.)

Morocco after Twenty-five Years: a description of the country, its laws and customs, and the European Situation. By Dr. R. Kerr. 364 pp. Published by Murray & Evenden. 10*s*. 6*d*. net.

The author of this volume went out to Morocco in 1886 as a representative of the Presbyterian Church of England, and worked at Rabat for eight years. He then severed his connection with this Church, but continued to work as an independent medical missionary. The volume which he has written

would be of much greater value if it did not include lengthy dissertations which have no connection with missionary work and no connection with Morocco. Thus, we could well afford to lose a chapter on Christian Science, one on the history of the Jews, and several others. It contains some interesting information in regard to the beliefs and practices of Islam in Morocco, and some brief references to the various Protestant missions, several of which he has not seen. After stating some of the difficulties under which missionary work has been conducted, he writes: "There have been, however, a few genuine converts at the various mission stations who have given evidence of a change of heart and life with triumphant death, but invariably all these have had a sudden and rather unexpected demise." Dr. Kerr strongly deprecates the establishment of French sovereignty in Morocco, and anticipates that the French authorities will put a stop to the work of the existing missions.

The Unvarying East: Modern Scenes and Ancient Scriptures. By the Rev. E. J. Hardy. 288 pp. Published by Fisher Unwin. 7*s*. 6*d*.

The writer was for some years a chaplain in the army at Hong Kong, and afterwards in Egypt, whence he visited Palestine. He writes in an attractive way, and adduces a large number of Biblical references or descriptions which can only be properly understood by a consideration of the customs now to be found in the East, and which have been observed ever since the times when the Bible was written. It contains twenty-four helpful illustrations.

Missionary Heroines in Many Lands. True stories of the intrepid bravery and patient endurance of missionaries in their encounters with uncivilised man, wild beasts, and the forces of Nature in many parts of the world. By Canon E. C. Dawson. 169 pp. Illustrated. Published by Seeley. Price 1*s*. 6*d*.

The contents of this volume are reprinted from Canon Dawson's book entitled "Heroines of Missionary Adventure." We welcome the reissue of these stories in a cheaper form.

Christ and Human Need: Addresses Delivered at a Conference on Foreign Missions and Social Problems, Liverpool, January 2-8, 1912. 210 pp. Published by the Student Volunteer Missionary Union.

The Conference of which this is a report was organised by the Student Volunteer Missionary Union, and the number of

registered delegates was over 2,000, including 151 from foreign countries. The Conference was concerned not merely with the spread of the Christian faith abroad, but with the social problems raised by the comparative failure of Christianity at home. The speeches contained in the report are vigorous and inspiring, and will well repay careful reading.

Hausa Sayings and Folk-lore. Compiled and edited by Major R. S. Fletcher. 173 pp. Published by the Oxford University Press. Price 3*s*. 6*d*. net.

The author of this volume says in his introduction, "Too much attention can hardly be paid to the proverbs, saws, and riddles in common use." No other book on the Hausa language has hitherto been published which reveals such an intimate acquaintance with the proverbs, saws, and riddles of the Hausa language, and every student of Hausa will do well to try to master its contents. It will not only provide him with a large amount of information which he cannot get elsewhere, but it will teach him how to study both the language and character of the Hausa people. The description of the games played by the Hausas is of special interest.

Received from the Society for Promoting Christian Knowledge, the following translations:—

Eskimo, Light to lighten Gentiles, 6*d*.
Kikuyu, book of Hymns, 8*d*.
Kikuyu, catechism of Christian Doctrine, 3*d*.
Luganda, History of the world, 8*d*.
Sesutho, simple Manual of Private Devotion, 3*d*.
Xosa Manual, general Church history, 1*s*.

China. By Sir Robert K. Douglas. Fourth edition brought up to date by I. C. Hannah. 492 pp. Published by Fisher Unwin. 5*s*.

We are glad to see a revised edition of this useful sketch of Chinese history. The volume does not contain any account of Christian Missions other than the early Missions of the Roman Church, but the account given of the various dynasties which have ruled China and the story of the Taiping and Boxer rebellions render it of value to missionary students. Mr. Hannah has added a chapter entitled "Since the Boxer Rising."

Received too late for review.

Missionary Methods, St. Paul's or ours? By the Rev. Roland Allen. Published by Scott.

Mysticism and Magic in Turkey: An account of the religious doctrines, monastic organisation, and ecstatic powers of the Dervish Orders. By L. M. Garnett. Published by Sir Isaac Pitman.

Fourth Report of the Wellcome tropical research laboratories at the Gordon Memorial College, Khartoum. Andrew Balfour, director. Vol. A, Medical, price 21*s*. (Baillière, Tindall & Cox); Vol. B, General Science, price 18*s*. (Baillière, Tindall & Cox).

Second Review of some of the recent advances in tropical medicine, hygiene, and tropical veterinary science of the Wellcome tropical research laboratories. Supplement to the fourth Report. Balfour and Archibald. Price 15*s*. (Baillière, Tindall & Cox).

Miss E. P. Cockburn, S.P.G. House, 15 Tufton Street, S.W., would be glad to hear from more of our readers who are willing to pass on their copy of this REVIEW to a missionary abroad. On receipt of an *addressed and stamped postcard* she will send the address of a missionary to whom the gift of the REVIEW would be most welcome. Over 500 copies are now being sent out in this way.

Erratum.—The Bishop of Bombay, referring to his article which appeared in our issue for last July, desires to supplement his reference to the work of the C.M.S. in the diocese of Bombay by adding, "The Mission to the Bhils, which is under the episcopal supervision of the Bishop of Nagpur, is flourishing and increasing its staff."

The East and The West

JULY 1912

THE VALUE TO THE WORLD OF CHRISTIAN MISSIONS.

BOTH the avowedly Christian and the avowedly non-Christian peoples of the world, together with that very large number of people who are neither one thing nor the other, are beginning to realise the enormous importance in the history of man's development which will have been played by the missionary efforts of the various Christian Churches, or of men and women not closely attached to any one Church but attempting to teach in a Christian spirit the backward and neglected races of humanity. I have ventured in one of my books to refer to this work as a flying in the face of Nature, as are, indeed, the ethics of Christianity itself. Christian missionary work, which in its modern aspects may be said to have begun with the discovery of the New World and of Southern Asia at the beginning of the sixteenth century, has been a remarkable contrast and palliative to the ruthless efforts of the White man, with his superior arms, superior strength of body and of mind, to conquer the whole world, and more or less to enslave the many millions of Black, Brown, and Yellow people, so far apart from the White race—very often—in their stage of culture, their physical type and mental outlook. In recent times it has been the right antidote to the wrong form of Imperialism. It is a movement—I have often pleaded—which is deserving of support from men and women of all schools of thought, Jews, Mohammedans,

NOTE.—Readers of this Review are reminded that the Society for the Propagation of the Gospel in Foreign Parts, under whose auspices it is published, is not prepared to endorse the particular views expressed in the several articles or on any of the pages of the Review.

Buddhists, Hindus, and all that vast and growing mass of humanity who have no fixed religious beliefs in regard to explanations of the mystery of the universe or the direction in which their instinctive feeling of worship should be directed; but who, nevertheless, are at one—instinctively—with the simplest exposition of Christianity in its ethics, in its definition of the real relations between man and man, nation and nation, race and race. It is because I feel so strongly that all Christian missionaries, despite a few mistakes here and there, a narrow view in this direction, a petty-mindedness in another, are doing such supremely good work in educating the backward peoples of the world and bringing them into community of thought and action with the more fortunate Caucasian, that I venture from time to time to plead the cause of missionary societies of all denominations; though from the point of view of many, my personal views on certain dogmas which have been added in after generations to the teaching of Christ might be regarded as heterodox—the more heterodox since, instead of declaiming against them, I simply put them on one side as not worth the time wasted in arguing about them—in the streets of Byzantium, in the councils of Italy, in the universities of England, or in the conventions of Edinburgh or Geneva.

I noticed the other day the speech of a public man who, after stating that Great Britain and Ireland spend annually three million pounds on foreign Missions, deprecated the whole movement as wasteful of our resources and neglectful of our home people and our home interests. I differ radically from such a point of view. On the contrary, I wish from every consideration, even the more material ones of commerce, the acquisition of knowledge, the opening-up of unknown countries, and the extension of the best kind of British Empire, that we spent not three millions a year but six, knowing that such a small percentage even of six millions on our annual outgoings would yield us a rich return in every direction, and most of all in the cause of the best and simplest kind of religion and of that gradual building-up of a confederation of man which may some day realise the dream of a millennium.

The more I consider the work—for example, of the

Church of England Missions—among the backward races of Asia, Africa, and America, the more I feel that it is the best apprenticeship which the workers in that Church could have for Church work at home. If nearly every deacon and curate began as a foreign missioner we should have a very different and a much more universally-adhered-to national Church in our own two islands. Foreign Mission work broadens the view, and teaches, above all things, charity and tolerance, pity and humble-mindedness. It opens before the eyes of many a missioner the pages of the greatest of all Bibles, the story of the earth itself and of God's dealings with mankind, which, we are beginning to understand, were not limited to some six thousand years, but to something more like six hundred thousand; perhaps, indeed, that estimate is too modest as a speculation regarding the length of time in which the existing human species has inhabited this planet. I wish, above all, that every bishop in the Anglican Church was chosen from out the ranks of the clergy who had served in foreign parts or in the territories of our daughter nations and our colonies; in other words, that through the immense growth of Christian Mission work all the clergy could have a foreign apprenticeship before they started on their home cure of souls. With what different eyes would they view the home problems which it should from now onwards be one of the main objects of the Church to consider and to solve—the housing of our poor, the sanitary conditions of our villages as well as of our towns, the question of the minimum wage, of the adulteration of food, of the care of destitute children, the administration of the hospitals, and all questions of national education? To all such folk of backward intelligence as declare these questions to be material and not spiritual I would throw down the gauntlet of defiance, for spirituality is developed from out of matter, and a healthy mind must in its creation be evolved from a healthy body. People in happy circumstances and healthy surroundings are very seldom vicious or cruel. So far from foreign Mission work distracting the attention of our clergy from home problems, it would, if they went through this preliminary apprenticeship, open their eyes

to home problems, towards which the clergy of all denominations have too long been blind so far as the mass of them is concerned.

I know that to many old-fashioned politicians the missionary is a bugbear because he is the sower of strife. He seems at times to come bringing not peace but the sword, and the sword which is more often turned not against ignorance and the stupidity of the backward peoples, but against the arrogance and stupidity of the governing races. One of the characters in Tennyson's play of Queen Mary is made to say, " 'Twas merry England before the Bible came among us," and her companion utters a protest which pleads in somewhat conventional terms for the benefits to be derived from an unrestricted reading of the Greek and Hebrew Scriptures. But the supposed merriment of England in days of ignorance was about as real as the golden childhoods to which we look back in our middle age, time having effaced the memory of the bitter woes and disappointments which intercalate the vivid joys of children. And if the eating of the fruit of the tree of knowledge, which at one time was coincident with unrestricted access to the sacred books of Syria and Palestine, dashed much of the thoughtless merriment of the sixteenth and seventeenth centuries with sad moods of introspection and anxious doubts and inquiries, who can deny that it led by degrees to an enormous improvement in the conditions and surroundings of human life, an improvement made most signally manifest in that wonderful nineteenth century? For it urged men towards international relations of greater fairness, it mitigated the horrors of war, brought first the abolition of the slave trade, then the abolition of slavery, introduced conditions of popular government in which, by degrees, in the more civilised countries every man who worked for his living—and I hope it is soon to be every woman who works for her living—was granted a voice in the fate and a direct responsibility for the welfare of his country. So in the same way when, despite the opposition of the East India Company, Protestant missionaries—at first Danes and Germans, and then English—got into India, they sowed those seeds of education which are now producing such tremendous results, in a desire on the part of the natives of India to

shake off the blanket of ignorance under which they have long lain stifled, and to take a share in the administration of their own affairs, of their own empire. If China is ever to be regenerated and made a powerful as well as a civilised people, it will be by her adopting the one religion which sets us free, Christianity in (I hope) a very simple and elementary form. Though Japan is not officially Christian, the teaching of Christian missionaries has really been the main cause of her re-birth. It is Christianity more than anything else which is saving the Black peoples of South Africa in their racial competition with the White man. Such results may not, as I have said before, be pleasing to White men of narrow outlook and racial intolerance. But the missionary, often unconsciously, seems to be the agent of some higher power that takes little heed of national or racial limitations, but is aiming as steadily now as it was a million years ago at the perfecting of man. At the same time the very character of the Christianity taught by missionaries gives them a sweet reasonableness, saves them from anarchic extremes, and the preaching of passionate upheavals. I hope it will continue to do so even more in the future than in the past, and that all missionaries would realise that all religions are a more or less imperfect attempt to solve the enigma of the universe and to get in touch with the divine force which guides that universe. It would be a great pity if too hard and fast a line were drawn between Christianity and what is essentially and primordially Christian in the older forms of religious beliefs; and if savages or semi-civilised peoples should be invited to make a clean sweep of their previously held ethics, doctrines, and ceremonies before accepting *holus-bolus* the particular framing of Christian views which may be presented to them by the adherents of this or that Church. When this is done they are apt to look too critically into the non-essential adjuncts of Christianity (sometimes forced on their notice more urgently than the essential spirit of the faith), and are apt all unknowingly to plagiarise that witty presenter of many great truths, Sidney Smith, whose story about "that blessed word Mesopotamia" should be recited once a year at least from all home pulpits.

H. H. JOHNSTON.

FOREIGN MISSIONS AND ENGLISH LITERATURE.

CARLYLE has justly pointed out the immortal union between literature and action. It is obvious that no human activity can exceed in splendour and importance the work of transmitting the Christian faith. Literature has its share in this work, more especially in a time when the propagation of English Christianity involves the spread of English literature. Personal religion, the arts, war, nature, and a hundred topics have engaged the best thought of English authors, but the missionary epic remains unwritten, and so does the missionary romance.

> Heaven doth with us, as we with torches do;
> Not light them for themselves; for if our virtues
> Did not go forth of us, 'twere all alike
> As if we had them not.

As a people, we have to learn the application of this to Missions, and in this age of action we look to literature to help us. English literature, however, has not entirely overlooked the work. Two outstanding names are seriously concerned with it—Robert Southey and John Ruskin, whose special work we will refer to later; and quite a galaxy of authors have taken it up, and with some of these we proceed to deal.

It is a striking fact that Milton represented not only a new epoch in verse, but the development of the missionary idea. We have in his poetry literature not only steeped in the language of Scripture, but filled with its inner thought and purpose. The Messiah of *Paradise Lost* was not merely a dim inaugurator of a distant golden age, but the founder of a society—a society with prescribed duties and

a distinct message. The last book of the epic contains this very clearly:

> To them shall leave in charge
> To teach all nations what of him they learn'd
> And his salvation; them who shall believe
> Baptizing in the profluent stream, the sign
> Of washing them from guilt of sin to life
> Pure, and in mind prepared, if so befall,
> For death, like that which the Redeemer died.
> All nations they shall teach, for, from that day,
> Not only to the sons of Abraham's loins
> Salvation shall be preached, but to the sons
> Of Abraham's faith wherever through the world;
> So in his seed all nations shall be blest.

The missionary purpose is the *raison d'être* of the Church. The gifts bestowed on the first disciples were for others, and not for themselves. Difficulties and persecutions should come to them, but—

> The Spirit,
> Pour'd first on his apostles, whom he sends
> To evangelize the nations, then on all
> Baptized, shall them with wondrous gifts endue
> To speak all tongues, and do all miracles,
> As did their lord before them. Thus they win
> Great numbers of each nation to receive
> With joy the tidings brought from heaven.

Milton's contemporary, Herbert, belongs to the minor school of Carolean lyricists, and was, of course, too much the senior of Milton to be influenced by the great master. His poetry is marked, however, by a grace and delicateness which it is acknowledged no other religious poet has excelled. In *The Church Militant* he represents

> Religion, like a pilgrim, westward bent;

and traces the course of Christianity in Europe.

Neither Canterbury nor Rome are to be the last word in the great progression, for

> Sin triumphs in Western Babylon;
> Yet not as sin, but as religion,

And the poet foresees that

> Seine shall swallow Tiber; and the Thames,
> By letting in them both, pollute her streams.

America is to be the great centre of religion, but only for a time, and judgment is to meet the Church and sin in equal severity in the East,

Their first and ancient sound.

The poem has an interest of its own from the missionary point of view, as showing the fulfilment of Christianity's destiny in the progress of its missionary activity. One little poem on the Jews reveals Herbert's tender regard for the ancient people, and his longing that the prayers of the Church might bring life once more to her through whom the Church received life.

Tillotson, who certainly marks an epoch in literature, as a prose-writer whose style influenced later authors, notably Dryden, speaks with no uncertain voice on the matter of Missions.

In his sermon on the Resurrection, dealing with a possible harvest of recruits to the Church, he says:

> I do strongly hope that there still remains a great harvest among the Gentiles yet to be gained to Christianity before the end of the world . . . and that yet before the end of all things, the light of the Gospel shall be displayed in a glorious manner, not only in those vast empires of Tartary, and China, and Japan, and Hindustan, and other great kingdoms of the East, but in the large and dark regions of the new-discovered world.

Again, in the sermon on the gift of tongues, speaking on the necessity of tongues for modern spiritual warfare, he praises the Jesuits for their missionary zeal, and adds:

> It is no small reproach to the Protestant religion that there hath not appeared an equal zeal among us for this purpose; and that to our unwearied endeavours to promote the interest of trade in foreign parts there hath not been joined a like zeal and industry for the propagation of the Christian religion.

Other references could be made to Tillotson's real interest in the cause of Missions, and one wonders how the crowds who flocked to hear the "elegant latitudinarian" regarded these commendations of a work in which they certainly took a very small share.

By the time of Pope, English literature had developed an interest in Man such as previous writers had scarcely touched. It was hardly the wide and comprehensive thing

of the post-Revolution writers : in fact, Pope is confessedly concerned with classes of men rather than with mankind; but it nevertheless marks a stage of that progress which is to embrace mankind in its outlook and sympathies. Pope himself foreshadows this in the *Essay on Man* :—

> God loves from whole to parts: but human soul
> Must rise from individual to the whole.
> Self-love but serves the virtuous mind to wake,
> As the small pebble stirs the peaceful lake;
> The centre moved, a circle straight succeeds,
> Another still, and still another spreads;
> Friend, parent, neighbour, first it will embrace;
> Its country next; and next all human race;
> Wide and more wide, the o'erflowings of the mind
> Take ev'ry creature in, of ev'ry kind.

Years before, in the poem on *The Messiah*, Pope had entered into the spirit of prophecy, and had seen with Isaiah the wide rule of the Church.

> Future sons, and daughters yet unborn,
> In crowding ranks on ev'ry side arise,
> Demanding life, impatient for the skies!
> See barb'rous nations at thy gates attend,
> Walk in thy light, and in thy temple bend!
> See thy bright altars thronged with prostrate kings,
> And heaped with products of Sabean springs!

Pope's poetical influence was reflected in the great man born when "the little barbarian" was rapidly rising to the height of his success, Samuel Johnson. In another article [1] I have alluded to the remarkable letter written to William Drummond, which he begins by an expression of surprise that a body of Christian men should make it "a question whether any nation uninstructed in religion should receive instruction." More remarkable still is the reference in the introduction to *The World Displayed*, a series of discovery accounts, published by Newbery in 1759. He is speaking of the Portuguese in Africa in the fifteenth century, and compares their Christian crusade unfavourably with that of the early Church.

"What may still," he proceeds, "raise higher the indignation of a Christian mind, this purpose of propagating truth appears never to have been seriously pursued by any European

[1] *National Review*, April 1911.

nation; no means, whether lawful or unlawful, have been practised with diligence and perseverance for the conversion of savages. When a fort is built, and a factory established, there remains no other care than to grow rich. It is soon found that ignorance is most easily kept in subjection, and that by enlightening the mind with truth, fraud and usurpation would be made less practicable and less secure."

A very hard knock to the emigrant merchant! What Johnson would say of the modern Englishman, who dislikes Missions because they "disturb the natives," would perhaps be hardly printable! Again, in the Preface to Father Lobo's *Voyage*, "a modest and unaffecting narration," as Johnson calls it, he has a wise word to say on our consideration of heathen peoples. The reader will discover, he says,

> What will always be discovered by a diligent and impartial inquirer, that wherever human nature is to be found, there is a mixture of vice and virtue, a contest of passion and reason; and that the Creator doth not appear partial in his distributions, but has balanced in most countries their particular inconveniences by particular favours.

All this is a great advance on Pope, and it is evident that if Johnson's poetry bore the impress of the Twickenham bard, his religious opinions were of a quite different order to his predecessor. This, of course, is indisputable, and it was quite in the fitness of things that the orthodox Johnson should be the forerunner of a group whose writings were to change the current of English thought, and prepare the world for an enlarged view of humanitarian obligation. The group consisted of Burke, Cowper, and Wordsworth. They are a mighty trio, men capable of grasping the inner message of the French Revolution, and able to see within that turmoil raging at their very doors the beginnings of that spiritual revolution whose influence should only terminate with the most distant day. It is impossible to omit Burke in any view of English religious progress. A man of humble and sincere faith, and possessed, withal, of that which must for all time secure his place in literature, "his intuitive perceptions of universal principles." "Enter upon what subject you will, and Burke is ready to meet you," was Johnson's testimony.

He does not disappoint us from the missionary point of view. He stands out from his contemporaries as an advocate of negro freedom. He describes India, its extent and variety, " in order to awake something of sympathy for the unfortunate natives." He traces the growth of Missions to these islands, and points out the wisdom of Pope Gregory in not ordering the heathen temples to be destroyed, but removing the idols, reconsecrating those buildings to holier purposes. One word of Burke's could be well borne in mind by the modern missionary : " Whatever popular customs of heathenism were found to be absolutely not incompatible with Christianity were retained."

One writer whose life ran concurrently with that of the great Commoner, and whose works will always be read for their beautiful style, bears an interesting testimony to the zeal of the early missionaries.

Gibbon, despite his unbelief, and what Mr. J. C. Morrison calls " a prevailing want of moral elevation and nobility of sentiment," is compelled to describe Christianity as " a pure and humble religion." " By the industry and zeal of the Europeans," he says, " it has been widely diffused to the most distant shores of Asia and Africa, and, by the means of their colonies, has been firmly established from Canada to Chili, in a world unknown to the ancients."

The missionary character of Christianity is fully recognised : " It became the most sacred duty of a new convert to diffuse among his friends and relatives the inestimable blessing which he had received." The fifteenth chapter of *The Decline and Fall* is really a remarkable witness to early evangelistic effort. It points out how the public highways facilitated the spread of the Christian faith, and with what thoroughness the first Christians pursued their missionary calling.

Nor does Gibbon omit to bear his testimony to the beneficent results of Christianity, its aid to law and order, and its encouragement of the arts and of science.

But to return to our trio. Cowper was one of those whom the Evangelical Revival had influenced not only to produce a conscious and fervent relationship to the

Divine Being, but a great longing to impart his faith, and a new realisation of the claims of humanity. From the fire that purified his heart there was evolved the poet of humanity. In no writer of the period is there a greater hatred of slavery than in the writer of *The Task*. His

> . . . ear is pain'd,
> His soul is sick with ev'ry day's report
> Of wrong and outrage with which earth is fill'd.

He is overcome with horror at the man who

> . . . finds his fellow guilty of a skin
> Not colour'd like his own, and having pow'r
> T' enforce the wrong, for such a worthy cause
> Dooms and devotes him as his lawful prey.

> "Hast thou," he cries, "though suckled at fair Freedom's breast,
> Exported slav'ry to the conquered East.
> Pull'd down the Tyrants India served with dread,
> And raised thyself, a greater, in their stead?"

Mankind in the divine working has a common father, in order that every tribe on earth, differing, it may be, in language or in customs, "might feel themselves allied to all the race."

He invokes blessing on "the fleet whose errand is to save," and sees in the bark that bears the missionary a freight more worthy than the gems of India.

> A herald of God's love, to pagan lands.

Well does Mr. Stopford Brooke sum up the humanitarian teaching of Cowper: "The range of his interest was as wide as human life, and as he sketched he saw as the one ideal and the one remedy for all—the Cross of Christ." The last of the trio is William Wordsworth, the poet whom Matthew Arnold ranked above Dryden, Cowper, Burns, Shelley, and Keats. Everyone may not agree with Arnold, but we must all acknowledge that he and Coleridge were singularly successful in fighting "the monsters of an old, outworn classicism," and in paving the way for a further revival under Byron, Shelley, Hunt, Lamb, and Keats.

Wordsworth reminds us more of Burns than Cowper, in his appreciation of the ultimate teaching of Nature, of

the universal Father, and the dignity of man; but Wordsworth had what Burns lacked: a wholesome reverence for revelation, an insight into the realities of faith. He was led from Nature to man because he saw that man was the true complement to Nature. Like Turner, he makes the human figure enhance the grandeur, or even the loveliness, of natural scenery. He sees the sunset from the side of a green hill, and it becomes, as in the closing lines of the *Excursion*, the type of heaven's secret splendours, and of man freed from stains, reflecting the glory of his Maker.

> "Let thy Word prevail," he cries.
> "Oh! let thy Word prevail, to take away
> The sting of human nature. Spread the law,
> As it is written in the holy book,
> Throughout all lands: let every nation hear."

The Twenty-fifth Sonnet deals directly with our subject, under the title of *Missions and Travels*. The poet sees the missionary going forth "to scatter seeds of life on barbarous shores." Babylon, Memphis, and Tyre are perished, and their arts with them; but the missionary represents not only a passing benevolence, or even a more permanent gift, but the salvation of the secular life, and of its culture.

We come now to consider the valuable contribution of Robert Southey, the brother-in-law of Coleridge, Wordsworth's neighbour in the Lake District for forty years, and the admired of Lord Byron for his literary gifts.

The occasion of Southey's plea for Missions was an article in the *Edinburgh Review* of April 1808, by Sydney Smith, its founder and first editor.

Two years before, the European barracks at Vellore had been surrounded by Sepoys, and officers and men had been put to death. Other outrages had followed, and the Governor of Madras issued a proclamation to the effect that no wholesale conversions by force were intended, as the mutineers had mistakenly supposed.

Sydney Smith starts his article with these facts, and then proceeds to quote from missionary journals to prove the intellectual unfitness of the missionaries in India, and the hostility of the natives. The troubles at Vellore, he

distinctly states, are the result of an extra activity on the part of the missionaries.

He is confident that the quotations prove the undesirability of Missions, and proceeds to make a further reply to the missionary argument. He asserts it to be a general duty to disseminate religion, and cannot understand how the matter can be one of indifference. Providence, however, does not apparently intend "the rapid and speedy conversion of the whole world to Christianity," and in parishes at home the Indian missionary could do more good. The troubles met with are a sure proof that our methods are wrong; the common people of India come to believe that the Government is responsible for what the missionary says and does, and we were in danger of losing the Empire. The want of success is another reason for discontinuing our efforts. Illustrations are given of the tenacity with which the Hindu clings to his faith, and many of the converts, on the showing of the conversionists themselves, are heathen at heart. A further reason is the misery we expose the convert to, and, still another, the fact that we have not the means or the men to teach Christianity effectually.

Smith's article in the following April is simply an envenomed reply to strictures. It is a biting pen which writes it, and the whole essay is an attack on Nonconformity. "Consecrated cobblers," "the drunken declamations of Methodism," and its "debased mummery and nonsense," are a few of the choice phrases. Mr. G. W. E. Russell, a strong admirer of the witty Canon, justly characterises the attack as "unfair, and insensible to all the appeals of religious fervour"; and even Jeffrey, the editor, was scandalised.

Southey's reply appeared in the *Quarterly* of February 1809. It is the more remarkable as coming from one who had as little sympathy with the tenets of Methodism as Smith. Nor, indeed, as Professor Dowden points out, had he at any time leanings towards the Clapham Sect. His point of view was that of an Anglican pure and simple.

The best explanation of his attitude is in his own letter to J. T. Coleridge: "I hate cant and hypocrisy, and am

apt to suspect them wherever there is much profession of godliness; but, on the other hand, I do not like men to be callous to the best interests of their fellow-creatures."[1]

The article is headed with the names of two works hostile to Missions, and begins with a reference to the missionary zeal of the early Church. The Reformation had produced a cessation of this energy, on account of zeal in a different direction, and the writer asserts that "Protestantism has rather attempted than effected the work of conversion." Religious communities, however, are always producing the so-called individual fanatic, men like Bernard, Loyola, Luther, Wesley, and Whitefield. Such men as these two latter are the Loyolas of Protestantism.

> It is easy to revile, it is easier still to ridicule them; the sanest mind will sometimes feel indignation as well as sorrow at perusing their journals; but he must have little foresight who does not perceive that of all men of their generation they were the most efficient.
>
> The statesmen and the warriors of the last reign are in the grave, and their works have died also; they moved the body only, and the motion ceased with the impulse; peace undid their work of war, and war again unravelled their finest webs of peace; but these fanatics set the mind and the soul in action; the stirring which they excited continues to widen and increase, and to produce good and evil; and future generations will long continue to feel the effects.

The Wesleyans, Dissenters generally, and Evangelical Churchmen, Southey lumps together under the name of Methodists. Whatever their faults, he says, they have zeal and perseverance, and their faults spring from doctrinal errors and from inexperience. An account of the first movements of the Baptist Missionary Society follows, and Southey vindicates the missionaries from the charges of appealing to magistrates to further their own ends. In the one case their firmness produces a convert, and, in the other, no sane magistrate could refuse protection to one who insisted on being a Christian. In the Government affair, when Carey and his colleagues were supposed to have pushed proselytism to the public harm, the authorities gave way almost entirely, and "the magistrates admitted that no complaint had ever been lodged against the missionaries,

and that they were well satisfied with their character and deportment."

Another case was that of a Bengalee Tract, which caused offence, and which had gone out without the inspection of the missionaries. Here, again, an amicable arrangement was made with the Governor.

The troubles at Vellore could not be ascribed to Missions, since there were none in Mysore, and no tracts had been distributed, but the whole business was the result of the alteration of the Sepoys' turban! Who originated this measure no one knows, and in case England demanded an investigation, the blame must be laid upon Christianity and the Bible.

The absurdity of supposing danger in tolerating missionaries is seen in the very slight opposition which has attended the boldness and success of the preachers. The missionaries abandoned extravagant language, not because of the harm done but because of its little good. What harm could come from the peaceful measures of Christianity, when even the Mohammedan violence, or the prohibition of human sacrifice, raised no discontent? It was not missionaries, but bad governors and weak ministers that destroyed the Portuguese Empire.

That our Indian Empire is insecure no one doubts, but the danger is not from Buonaparte, but from a possible Timur or Khouli Khan, and, once we were dispossesed, what trace of our language or of our religion would be left? The Portuguese and the Dutch have left both. The great need of our rule in India is to secure not subjects, but adherents, and these can come only from the Christianisation of the natives.

In answer to the assertion that you cannot convert the Hindu, Southey points to the Christians of St. Thomas, whose Christianity dated from a period prior to Mohammed; he shows the success that attended the banner of Islam, and, above all, the miserable religious condition of the Hindus, whose spiritual system is bound to fall before the preaching of Christian truth. Caste is the only real obstacle, but this is minimised as the number of converts grows, and as the natives realise the superiority of what may be called the Christian caste. The yoke of the

Cross is indeed easy compared with the burdens of heathenism.

"It is liberty to the oppressed, emancipation to the enslaved, equality to the degraded—good tidings of great joy to all. All human affections and instincts are on its side in Hindustan; it forbids the mother to expose or sacrifice her child, the widow to be burnt with her husband's corpse, the son to set fire to his living mother's funeral pile!"

The wish to convert the Hindus is founded on the fact that under Christianity man is progressive, while all other systems keep him stationary or degrade him. "Common humanity," even in the absence of religious duty, should operate to urge us on. "Policy requires it, religion requires it, common humanity requires it. Why should we convert them? Because they, who permit the evil which they can prevent, are guilty of that evil, and to them shall it be imputed."

Southey makes short work of the objection that the missionaries have accomplished nothing. In seven years, despite the language and other difficulties, they had baptised over one hundred converts, and every convert is in his turn a missionary. "The wonder is, not that they have done so little, but that they have done so much." The cry of the missionaries' unfitness rouses Southey to a fine and noble wrath. He is not blind to their errors, nor does he fail to regret that the Establishment as a body is not going forth to the work; but he is mightily angry that those who are doing the work should be called "fools, madmen, tinkers, Calvinists, and schismatics," while their opponents "keep out of sight their love of man and their zeal for God, their self-devotement, their indefatigable industry, and their unequalled learning." He points out the number of languages into which they have translated the Scriptures, these men of humble birth and degree, and proceeds:

Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time have these missionaries acquired the gift of tongues. In fourteen years these low-born, low-bred mechanics have done more towards spreading the knowledge of the Scriptures among the heathen than has been

accomplished or even attempted by all the princes and potentates of the world, and all the universities and establishments into the bargain.

It is impossible in a *résumé* to do justice to this most weighty article. Its learning, its splendid marshalling of facts, its sincerity, and its noble English, combine to make it a masterpiece of missionary apologetics. It did at least one service to the cause. Writing to Mr. H. Taylor in 1830, Southey says: "Mrs. Heber told me that I had no little influence in directing his (the Bishop's) thoughts and desires towards India."

Another letter to Gifford the editor reveals the spirit in which the article was written. "It gratifies me that you approve my defence of the missionaries. . . . I wrote from a deep and strong conviction of the importance of the subject." The article on India did not exhaust Southey's pen. Later on he wrote of the South Sea Missions, and deplores that the English trader had usually remained silent on the question of his religion, and urges that, granted the truth of Christianity, there can be no tribe too debased to receive it. It was no mean thing that Southey did for Missions in those early days of the nineteenth century, and it remains to his everlasting credit that in a life so full of labours he should have spent time and energy on behalf of the oppressed and ignorant, and espoused so warmly the unpopular cause of Missions to the heathen.

The poetry of Tennyson is so full of Christian truth that it comes as no sort of surprise to find a poem entirely concerned with our subject. It is *Akbar's Dream*. Akbar was the great Mogul Emperor who died in 1605. He was a ruler tolerant of all religions, which he fondly hoped to unite, and his legislative acts stand out for their humanity. The poem opens with a condemnation of the wars of sects. Akbar had been evidently influenced by Christianity, for he who had taught his son to begin his lessons with the formula, "In the name of Christ," has learnt that Christianity is more lovable than many of its professors. He is anxious to reconcile the jarring creeds of the world and turn them into one "Divine Faith," which is to spread

Like calming oil on all their stormy creeds,
And fill the hollows between wave and wave;
To nurse my children on the milk of Truth,
And alchemise old hates into the gold of Love,
. . . . and make it current.

So he dreams of the fair temple that he rears, a temple of no distinctive creed, but which unites what is best in all. No help, however, is forthcoming from those about him, and eventually the temple is destroyed, and men return to their old ways. Yet even as he gazes on the ruins, "an alien race" pours "from out the sunset," and the temple is rebuilt stone by stone. The fires of súttee are quenched, the evils of child-marriage are banished, and the widow's tears are dried. The great change comes from a source quite unexpected to the pious Indian, but he is fully content so that it comes, and he is able to say:

"All praise to Allah by whatever hands
. . . . My mission be accomplish'd."

Reasons of space compel me to pass over the fascinating names of De Quincey, Darwin, Newman, Browning, Dickens, and Stevenson. Their attitude towards Missions, or their words with regard to them, might well form the subject of a lengthy essay; but I am anxious to come to a name which shares with Southey the honour not only of being in the front rank of English prose, but of teaching the forgotten duty to those outside the kingdom of grace—the name of John Ruskin. Ruskin will possibly not live in his poems, but it was at the age of nineteen that he won the Newdigate prize, and that poem was a missionary one: "Salsette and Elephanta." The heathen idols in the cave of Elephanta on Salsette Island are visited at night, and all the orgies, the brilliant robes of the priests, the cries of the worshippers, are present to the poet's mind, until the dawn comes, and

. . . . . night's fitful visions fly
Like autumn leaves, and fade from fancy's eye.

The writer makes this symbolical of a greater light that shall dawn on the dim recesses of the heart, until

A mightier voice than Mithra's priests could pour,
Resistless soon shall sound along the shore;
Its strength of thunder vanquished fiends shall own.
And idols tremble through their limbs of stone.

The glory of the Hindu deities, their power over the land, their age-long sway, shall vanish

> Before the steps of them that publish peace . . .
> Truth calls, and gladdened India hears the cry,
> Deserts the darkened path her fathers trod,
> And seeks redemption from the Incarnate God.

Answering the question as to what, in a functional sense, a clergyman of the Church of England really is, Ruskin says, in *The Lord's Prayer and the Church*, " the clergy of the Church of England are teachers, not of the Gospel to England, but of the Gospel to all nations." " Are you not," he asks, a page or so further on, " bid to go into *all* the world and preach it to every creature? "

The close of Ruskin's life, like its beginning, was marked by a literary contribution to the cause of Missions. *A Knight's Faith* was a summary of Sir Herbert Edwardes' diary, the record of a notable and upright Indian soldier, a man whose thoroughness, daring, and just dealing made a deep impression on Ruskin's mind. He tells us in the preface that he had written it " because I know it to be good for the British public to learn, and to remember, how a decisive soldier and benevolent governor can win the affection of the wildest races, subdue the treachery of the basest, and bind the anarchy of dissolute nations—not with walls of fort or prison, but with the living roots of justice and love." Sir Herbert, it is interesting to note, was a frequent speaker on missionary platforms, and on one occasion his speech on India roused the audience to an unexampled enthusiasm.[1]

In *Ethics of the Dust* Ruskin examines the principles of our dealings with heathen religions, and of those who followed them. He was asked by one of the girls why he spoke of heathen deities as if they were to be believed in, and he answers by pointing out that there is nothing impious in supposing that similar visions to those of St. John were given to the ancient Greeks. We are not to imagine that, having read a divine book, we are at liberty to despise other religions. " You will always find," he proceeds, " that, in proportion to the earnestness of our own faith, its tendency to accept a spiritual per-

[1] Stock: *History of the Church Missionary Society.*

sonality increases, and that the most vital and beautiful Christian temper rests joyfully in its connection of the multitudinous ministry of living angels, infinitely varied in rank and power." He does not assume the absolute truth of the Greek gods, or their equality with our own faith, but only insists on our ignorance of God's dealings with men. We cannot get harm by "striving to enter into the faith of others," it is really the only road to "love them, or pity them, or praise." After all, this is what St. Paul taught on Mars Hill, and if there is one thing more than another that missionaries to-day are insisting on, it is the need of a knowledge of heathen beliefs, a sympathy in dealing with the elements of truth that exist even in the lowest races, and by that knowledge and sympathy to lead men to a more perfect way. I close by quoting one noble passage in the same book, a quotation which contains the pith of Missions, and the sum of this article. Ruskin is dealing with the words, "The whole creation groaneth and travaileth in pain together," and he shows how the beauty of the diamond is produced from the struggle of lower forms: "The human clay, now trampled and despised, will not be—cannot be—knit into strength and light by accidents or ordinances of unassisted fate. By human cruelty and iniquity it has been afflicted; by human mercy and justice it must be raised; and, in all fear or questioning of what is, or is not, the real message of creation, or of revelation, you may assuredly find perfect peace if you are resolved to do that which your Lord has plainly required and content that He should indeed require no more of you, than to do justice, to love mercy, and to walk humbly with Him."

CHARLES HALDON.

THE TRAINING OF SOUTH AFRICAN MISSIONARIES.

In the *Mission Field* of January 1912 appeared a report of a very weighty speech by Mr. Ian Malcolm, M.P. Such words as these must, one is sure, have roused an echo in the hearts of many missionaries who are actually in the field : " Good training is a *sine quâ non.* . . . For my own part, and from my own experience, I would lay special stress upon two points : first of all that a man before he goes out should have an elementary knowledge of the language and the conditions of the races whom he is going out to serve and convert; and, in the second place, a slight, at any rate a slight, medical training." We are learning more and more to recognise the fact that zeal, self-denial, holiness, experience of English parochial work, high academical acquirements, a careful course at a well-equipped missionary college are not sufficient : to these must be added a special training for the special work which the missionary is sent to do in a special field. In The East and The West for October 1911 Mr. Norton dealt at length with the subject. At an earlier date Mr. G. Callaway, in *A Shepherd of the Veld*, had written (p. 132) : " Ideally the newcomers should have been set down at some Mission to learn the language and to study the people and their needs, and they should not have been saddled with responsibilities until the bishop could be satisfied that they had made a real use of their novitiate." In the Introduction to the same book we read (p. x.) : " Whether . . . missionaries ought not to receive, under diocesan or provincial authority, far more careful training and instruction in native languages and in all that belongs to native life than is at present the case is a question alike of pressing urgency and of the utmost importance." Other religious communions feel as we do in the matter—*e.g.* a Moravian

missionary writes : " There is not one of our missionaries out here who does not wish that his training for the work could have been still more thorough and fundamental. The linguistic difficulties will hardly ever be overcome by a man from Europe. After all the European training, men come out too old already to enter into the Kaffir way of thinking : to acquire this is still more essential and hard than even the knowledge of the Kaffir grammar."

The reasons why—although this need is now so widely recognised—more has not been done to meet it are obvious. As Mr. Callaway says (*l.c.*) : " The needs of existing work were so great that a young priest found himself almost immediately after his arrival plunged into active ministerial work." Men are so few, and funds so scanty, that there is practically never, what there ought surely always to be, a *reserve supply of fully trained men on the spot to draw upon* as need arises. At present a man is ordinarily not sent for, or accepted, until there is a vacancy or some fresh opening with funds (whether raised locally or otherwise) attached. The position is complicated still more by the fact that in many cases there is a combination of a large and important English work (say, the pastoral charge of two or three villages and a farming community, or a number of scattered and isolated traders) with a native work equally large and important; the latter, it is true, carried on to a great extent by experienced native priests and deacons, or at the least by a body of native catechists, but in the last resort in the hands of the European rector, who has the ultimate responsibility. A man who has come straight from " home " may perhaps be entirely suitable for the English part of the work (though even here it must be remembered that colonial life is widely different from life in England, and that the South African Church is not " established "); but of the other part he knows, naturally, nothing whatever. And yet, can the vacancy be left unfilled? The English community raises the stipend, or at any rate the greater part of it, and is clamouring for a priest. The bishop may feel to the full the force of Dr. Hodgkin's words in his article on " The Special Preparation of Missionaries " in *The International Review of Missions*, No. 1 : " Give up your work for a year or two,

close down your institution, let your opportunity slip by, but do not allow a missionary to blight his whole future, as many an one has done, by entering upon his work without this" (the linguistic) "essential qualification." But is it possible for him in a case like this to say that he can do nothing until a year or more has elapsed for the training of a priest in native methods and instructing him in the native language; until, that is, he is equipped, more or less, for a work largely distinct from that for which the English community desires him and for which it pays him? What would be the response of the white congregation in such an event?

This difficulty, which is radical, presses far more hardly in South Africa on the Church of the Province than on any other religious body for the simple reason that, with the exception of the Dutch Reformed Church, no other communion has so much work among the white people. With the Dutch the difficulty is practically non-existent. In the Union of South Africa, where the greater part of their Mission work is carried on (among the Dutch-speaking "coloured people," not among the Bântu), the missionaries, being Africanders, speak the same language as the people to whom they minister. Moreover, the "zendeling" (missionary) is quite distinct from the "predikant" who is in charge of the Dutch congregation. The training of the two is different (the predikant has a four years' course at Stellenbosch, the zendeling a three years' course at Wellington), and the rate of stipend is different. In many of the towns and villages of the old Western Province will be found a minister in charge of the Dutch congregation, and also a missionary in charge of the coloured people, both being white, South African Dutch: the two live near each other, but their respective spheres are entirely distinct. It is only in Mashonaland and Nyasaland, where their work among white people is very small, that this distinction does not obtain. In those two spheres work on the part of missionaries among European settlers and white communities would be encouraged or approved rather than disapproved,[1] but even there a man is "never

[1] It should be noted that some of the missionaries in these two countries have been trained at Stellenbosch.

appointed with the understanding that he shall divide his time and attention between white and black."

There is, it must be admitted, much to be said in favour of separating the one work from the other. But it is believed that far the greater number of experienced British missionaries in South Africa would say that, *on the whole*, such an arrangement was to be deprecated. If it were carried out in our work it would mean that two different men would constantly be covering the same ground, one to visit the English farmers and outlying hamlets, the police camps and the traders, the other to go to the native stations, scattered about in precisely the same area. It will also, one imagines, be found that the retention of the whole work under one head is really a means of drawing white and black together to some extent in the bonds of sympathy: the European congregations learn to know something of what is being done among the Bântu, come to their Church openings, and help forward their work with their own contributions. In addition to this, one cannot but feel that there is a distinct danger where a solitary priest gives his whole time to purely missionary work among an uncivilised people, and loses touch with those of his own nationality, that on the one side his life may be unduly narrowed, and on the other a despotic habit may unconsciously be formed.[1]

From what has been said, it will be clear that the position in such a country as South Africa is confessedly and unavoidably one of extreme difficulty; and it is impossible to feel surprise that the pressing need of finding men and money has thrust into the background the consideration of the intricate problem of the adequate training of the missionary. Now, however, very definite and statesmanlike steps have been taken by one of the twelve dioceses of the Province, which should have the result of calling general attention to what ought to be done, and can be done, and may perhaps ultimately revolutionise the whole situation.

In 1911 the Chapter of Zululand passed the following recommendations on the subject:—

[1] The important question of the *place* where a missionary in charge of such a twofold work should live—whether in an English village or on a mission station—must not be handled here.

I. That the course of preparation in England should include—

(*a*) Instruction in the science of teaching.
(*b*) Practice in the art of teaching.
(*c*) A grounding in the grammar of the language of the people among whom a candidate is intending to work.
(*d*) Some study of the history and customs of the people [and the land].
(*e*) The acquirement of such knowledge of surgery and medicine as may be obtained at such an institution as Livingstone College, Leyton.

II. That after his arrival in South Africa he should spend two years under an experienced missionary [qualified to teach], during which time he would learn—

(*a*) The language, by (i.) teaching in school; (ii.) study and instruction.
(*b*) Methods of work.

It may be questioned whether any more solid and important contribution has been made to missionary work in the South African Province during the last thirty years than that which is supplied by these resolutions.

Dr. Hodgkin, in the article already spoken of, writes: "At the outset of its investigation the Board of Study is confronted with an extraordinarily difficult problem. Wide differences of opinion are apparent in regard to the question as to the point in his training at which the missionary should go abroad. It is urged on the one hand that when his ordinary training is completed he should at once proceed to his field of labour. Among the subjects for special study there are some, and notably the language, which can be taken up profitably on the field. . . . There is much, however, to be said on the other side. Among the reasons advanced in favour of special training at home are the greater facilities there . . . the fact that a missionary, once he is on the field, is often given responsibilities for active work, owing to temporary need, at a time when he should be engaged in language and other study. Those who most strongly press that missionaries should do all

their language-study on the field do not perhaps sufficiently appreciate how much can be accomplished at home."

The Zululand recommendations, drawn up, of course, only for that diocese, contemplate, as will have been noticed, a special training of some length, first at home and then on the field. It is possible that the latter might be greatly shortened in some cases by attendance at the "Institution for Oriental Languages" at Berlin, or the "Colonial Institution" at Hamburg; to one or other of which some of the Moravian missionaries are sent, after completing their course at Niesky, for acquisition of Suaheli or Kaffir. If the training on the field is to last for two years, it would seem almost necessary, at any rate where English work is combined with native, to have, as already suggested, a reserve supply of missionaries, lest men should be called off from their studies under the stress of "temporary need." If the language could be thoroughly mastered at home, probably six months' training under an experienced missionary in the field would prove sufficient.

A further question has been raised, as to whether the local training should be diocesan or provincial? The Rev. N. W. Fogarty, Director of the Basutoland Government Industrial School, writes: "I long ago advocated that Modderpoort should be the training school. It is an ideal spot. The older men who have given up active work could find a home there, and we could get men from all parts, and they could give their time to translation work and training of men. All men who come out should go there for twelve months to learn the language under a native priest from the diocese in which they are going to work, and also history, &c., of the native peoples." Similarly Archdeacon Burges, Superintendent of Native Missions in the Diocese of Natal, writes: "It would be good if a system of training could be established for the Province, but difference of language, customs, &c., might make it difficult."

There is no doubt that the idea is a most attractive one; and there would be practically no danger of interruption of studies for temporary, pressing needs if men were at a central Provincial College, under the supervision of a principal who was a provincial official. This alone would

strongly recommend the scheme. But, as the Archdeacon points out, differences of language and customs would necessitate a large staff; and even if the men could be found who were thoroughly competent to teach, it is not easy to see where the funds would come from to maintain the institution; nor is it by any means certain that all the staff would invariably have sufficient work to give them full occupation. For the present, at any rate, it would seem that the more obvious and simpler plan of diocesan training must prevail.

The main object of this article is to call attention to the Zululand recommendations. This has already been done. But it may be well to see how others are dealing with some of the points which emerge in them; and also to examine how far those resolutions, framed by experts after careful consideration as most suitable for one particular portion of South Africa, embody provisions which might be generally accepted, with such modifications as particular circumstances might entail. It is not proposed to take all the resolutions in detail, but only to draw from them three features which seem to be of the most general importance, and to say a few words about each.

1. *Acquirement of knowledge of surgery and medicine.*—Everyone will admit that the treatment of the whole man—body, soul, and spirit—is most consonant with our Lord's own methods, and that the man who has a knowledge of medicine and surgery has not only a great advantage in dealing with the heathen, but also a weapon which is often most effective in overthrowing the prevalent belief in witchcraft. It will be remembered that Mr. Malcolm, in the speech to which reference has already been made, advocated "a slight, at any rate a slight, medical training" before the missionary goes out.

How far the "slight medical training" which is already given in the ordinary curriculum of our missionary colleges as one of a very large number of subjects which have to be studied (if that term may be rightly used, where the time available is so short) by the missionary-candidate is of practical use may be questioned. Opinions would probably be found to differ greatly. An old missionary, asked how much benefit he had derived from his course

in this particular respect, replied succinctly, "A little knowledge is a dangerous thing"; and illustrated the saying with examples from his own experience. It is possible that the Zululand resolution may have this in mind when it urges study at such an institution as Livingstone College, Leyton.

Medical training is a part of the Moravian course at Niesky, and also of the Wesleyan collegiate training in England. The Dutch Reformed Church encourages its missionary "students to take a brief medical course, if they can manage it, at a place like Livingstone College: some have even put in a year at regular universities." A medical course is now being inaugurated at Lovedale (South Africa), to which some of the Dutch students are being sent.

The necessity and the helpfulness of this particular training would seem to depend to a large extent on the nature of the work to which the missionary is going and the surroundings in which he will find himself. This distinction appears to be recognised by the Moravians. We are told that "*when necessary for their future work*, candidates take a course at Livingstone College, Leyton, or at the lately founded Medical Missionary Institution at Tübingen, Germany." In some places there is a duly qualified medical missionary already on the spot: such places, happily, are greatly on the increase. Elsewhere a competent doctor is within easy reach, and the priest has his hands so full with a round of Services and classes at his various stations—work which cannot be intermitted—that it is hard to see how he would find time for any fresh activities. Perhaps it may be said, speaking, of course, quite generally, that the *ideal* missionary would have a knowledge of surgery and medicine; but that a study of the language, the methods of work, and the customs of the people must have a prior claim on the candidate's time during the period of his training.

2. *Language*.—Here it would certainly seem that the Church of the Province has, as a whole, left far too much to private initiative. It may fairly be demanded of every diocese that it should, at the least, give facilities for, and apply a stimulus to, the learning of the language of the

people. In some dioceses, such as Grahamstown and Natal, examinations in this subject are, or have been, held for missionaries from time to time; but it is generally the zeal and perseverance of the man himself which enable him, in the teeth of all difficulties, to acquire the language.

In this particular respect it would appear that other religious communions have exercised more care than we have hitherto done. The United Free Church has a striking provision. " In the scrutiny by the Foreign Mission Committee of all offers of service *the ability to acquire languages* is taken specially into account." In the field itself " a new missionary is at once taken in hand by the Mission Council, and a course of study is prescribed for him, and from time to time he has to appear to be examined by the Council. . . . The stipend is also graded, and any increase that may be made must be recommended by the Council and be based on satisfactory results as regards language and work." The Moravian course at Niesky includes instruction in Phonics, on which great stress is now laid, and, as already stated, some students go to Berlin or Hamburg to learn Kaffir. On arrival in South Africa the newcomer " is attached to an older missionary for one to two years. During this time he has to learn the language by study (grammar) and instruction and practice. . . . After this time he must prove his knowledge by preaching in Kaffir." The Dutch Reformed Church demands " of all missionaries, men and women, that after a certain time (generally a year) in the field they shall pass an examination in the language. Failure to acquire the language has been a reason for withdrawing workers from the field." The Wesleyans some three or four years ago made Kaffir or Dutch compulsory for all future South African missionaries, and examinations are regularly held in these subjects. The Paris Evangelical Missionary Society (which has done such admirable work in Basutoland and Barotseland) is equally insistent on a knowledge of the language. Their new missionaries " remain for a certain time (according to circumstances) with another missionary, where they learn Sesuto. . . . There are no standing examinations in it, but all have to learn it, as we do not allow preaching through an inter-

preter after (say) the first year. If one could not learn it sufficiently to preach in it (which it is believed never happened) he would not be kept in Basutoland." The rules for Barotseland are no doubt similar.

Here there is throughout definite system and method. A distinct object is set before the young missionary; he has to attain it; his future depends largely upon it; and he is helped to the attainment. If the Zululand resolutions had been confined only to this one point of the language, one would still have welcomed them with the utmost joy, as indicating a real step forward, and showing a way for others to follow. It must, however, be remembered that it is possible to be a really efficient missionary (not, doubtless, the ideal missionary) and yet to be unable to preach at all adequately in Kaffir. One could point to not a few instances which would establish this fact quite incontrovertibly. It must also not be forgotten that where a service-book is habitually used, and where there are large native Christian congregations needing to be fed constantly with the Sacraments, a man who can read intelligently can be of the greatest service (above all if he be in priest's Orders) even if he can only speak a little. It is easy to produce ludicrous stories about the funny, or the painful mistakes made when sermons are interpreted; but it would be equally easy to cap them by other stories of a precisely similar nature of mistakes made when sermons are *not* interpreted! It should also be borne in mind that the Kaffir is in many places so much accustomed now to interpretation (*e.g.* in the Court-house) that it does not at all repel him as it would the ordinary Englishman. It is really for personal, pastoral dealings with souls, whether in confession or otherwise, that a knowledge of the language seems to be most needed. By all means let everything be done to make our missionaries good speakers of Sixosa, Sesuto, Secoana, &c. But if they fail, work may still be found for them, and that really good and useful work.

3. *Training under a competent Missionary*.—Theoretically, this is aimed at, of course, by every bishop in the province. Practically it is often found impossible, unless one has the resolution to act on Dr. Hodgkin's advice,

already quoted. These words, written by the Archdeacon of Lebombo, are no doubt to a large extent true of many South African dioceses: "We endeavour to place new and young men with experienced missionaries while learning, &c., but unfortunately our staff is too small, and furloughs and breakdowns so frequent, that it often happens that after quite a short time such an one is left quite alone." There are still, it is believed, cases where, under stress of very pressing circumstances, a newcomer is sent straight to a native work where he will be—at any rate as far as white people are concerned—single-handed. It is, of course, true that he has a bishop and an archdeacon over him, but both may be far away, and his chances of seeing either most infrequent. If each diocese could but have a reserve of missionaries, trained and on the spot, making themselves useful on some large Mission until a vacancy (temporary or permanent) arose, then the present state of affairs, which must cause intense distress to all concerned, would cease to repeat itself. As things are, it is a case of living simply from hand to mouth, at times barely living at all. (It is true that the idea of a reserve of missionaries seems, at first sight, to introduce a fresh financial difficulty, where such difficulties are already almost overwhelming. But if the men had been trained to *teach*, as the Zululand recommendations contemplate, this difficulty would be largely met.)

A provision of the United Free Church is worth calling attention to in this connection. "At the beginning," writes one of their senior missionaries, "we are either under an old missionary . . . or else someone is regarded by the Mission Council *as responsible to guide and help and counsel the new man* until such time as it is deemed no longer necessary." If it is ever really impossible for a newcomer to be placed, if only for six months, with one who knows the work, it would surely be an enormous gain, and, indeed, only right that the nearest missionary of experience should be given just that sort of charge over him which is outlined in these words. It has already been shown that the Moravians and the Paris Evangelical Missionary Society place newcomers with an older missionary. That is also the norm with the Dutch Reformed Church

in its Missions among the Bântu. "In individual cases missionaries have been placed in charge of stations immediately after arrival in the field, especially if they have been through the longer course and are men of some experience. But as a rule every missionary has to go through a period of probation or apprenticeship, and is only entrusted with responsible work when he has mastered the language." The Wesleyan system seems to be much the same as that of the United Free Church: a candidate (who may be newly arrived from England) may be placed in charge of a minor Mission station, but when that is done he will have to report to the district Chairman, *who will also visit him regularly*.

It is no doubt quite true that the missionary, if he goes to a station where there is an efficient native priest or deacon (and many of these are doing admirable work), will learn much from him if he is wise. He will learn from the very highest authority matters of native custom and etiquette, native beliefs, the history of the tribe, and the like. He may also be given a good idea of the methods of work which have most approved themselves. But it is not every station, nor every central station, which has a native worker of this calibre. Nor, again, will such information be all that the young missionary requires. It is only one who has some knowledge of theology and the practice of the Christian Church who can tell how to deal with the various difficulties that are constantly arising in connection with native customs in their relation to Christianity. Here the native (himself, perhaps, a convert) will be the one to seek information rather than to give it. But the Englishman, unless he is really deeply read, and has studied Missions scientifically, knows nothing about these matters: they never even present themselves to his imagination. There may be occasions—not, probably, very frequent—when a problem is laid before the missionary, and decision is absolutely urgent. At the same time it may chance that the bishop is on visitation at the other end of a large diocese, and that the archdeacon lives far away. No reply from either could be received, let us suppose, for some three weeks. It is, to say the very least, a position of real difficulty for the young missionary, who

must be a man of considerable strength of character if in the face of all the pressure brought to bear upon him he can refuse to come to any decision until he can hear from authority what is the right course to adopt. It can hardly be questioned that every missionary of experience as he looks back would plead for his younger brethren: "Let them, *at any cost*, be trained by those who know the country and the problems before they are given responsible positions."

These resolutions of the Diocese of Zululand have given much material for thought; they can hardly fail, it is believed, to lead to further action, at the least in South Africa and, it may be, elsewhere.

ALAN G. S. GIBSON
(*Bishop*).

THE KING'S ANNOUNCEMENT AT DELHI: ITS MISSIONARY BEARING.

THE truly royal announcement at the Delhi Durbar has changed the map of modern India. With regard to the distribution of forces in the Indian Mission field, its effect will be of great importance. It is with that aspect only that I shall deal as concisely as possible in this paper. The political side will not be touched except so far as may be required to make the missionary significance clear.

The announcement itself contained two different factors:

A. The growth of provincial self-government.

B. The centre of imperial government at Delhi.

A. Each province in India may now be expected to develop an inner, self-contained life of its own. The provinces will become in time somewhat akin to what in Europe we call "nations," and in America federal "states." Unlike Europe, however, they will have a strong central control: unlike America, that strong central control will remain for many years to come autocratic. But with these necessary limitations we may fully anticipate that in the near future the provinces will each develop a kind of national sentiment. Bengal, for instance, will now advance politically as well as intellectually on national lines, unimpeded by the Partition. The Behari "nation" may follow, for already in the new province of Behar-Orissa a vigorous national feeling is growing up. In my own province of the Punjab a "nation" is slowly forming amid the turmoil of religious disputes and sectarian quarrels. The United Provinces may become in time a new Hindustani "nation." These upgrowths of national life may not always coincide with the provincial areas,—in Bombay and Madras there may be two or even three "nations" coming into existence, building them-

selves up on language or racial bases; but even in these cases the provincial capital will remain the true centre—just as London is the true centre of the United Kingdom. There is now no provincial boundary that cuts clean across nationality, as the Partition did before. The Government has openly declared its purpose of respecting national sentiment and granting increasing measures of self-government to the provinces. There will be every opportunity and scope for the new "nations" of India to develop and to form in common the one Motherland.

It is of vital moment that the Christian Church in India should face as soon as possible the new situation which has arisen. It should be its function not to lag behind, voiceless and impotent, but to represent and interpret the spiritual side of these advancing areas of self-government and indigenous national growths. The different capitals of the provinces will be now, more than ever before, the radiating centres of the new forces and influences. The Christian Church should hold these centres strongly and effectively, and be in each great city the most distinctive moral and spiritual power making for righteousness. To take an obvious example—Patna, the new capital of the Behar-Orissa Province, will be the centre at which the young and active Behari national sentiment will focus itself. In the course of ten years it is more than probable that at Patna a new university will have come into existence, a new High Court of Justice will have been established, a new set of medical schools and laboratories will have sprung up, with all the other important accessories which go to make up organised modern life; and along with this an entirely new city, built outside the old city, under good sanitary conditions, will have arisen.

All that I have sketched of the future of the new Behari capital at Patna, has been taken from what I have seen with my own eyes already accomplished at Lahore. As far as the Punjab is concerned, Lahore has become the one great distributing centre of intellectual, social, political, and religious ideas. Delhi, which had a reputation far greater than Lahore in earlier days, fell right into the background in a single generation after Lahore

had superseded it as the provincial capital. So enormously important is it, under modern Indian conditions, to be the centre of government.

Dacca is to be the second capital of the Province of Bengal. It will still continue to grow in importance, and may become soon a resident university centre. Nagpur seems likely to have a great future before it, if Central India becomes a province instead of a commissionership. Peshawar has quite recently become the capital of the North-West Frontier Province, and is rapidly developing. Scinde can hardly remain much longer a mere annex of the Bombay Province. It is likely to have one day a provincial government and a capital of its own. In the future there should be no mere haphazard occupation of these newly rising capitals, as there has been in the past. The problem of occupation ought to be worked out wisely and carefully beforehand by the different missionary bodies.

To the Anglican Missions the establishment at each new centre of government of a resident bishop seems the natural pathway of advance. This may open the question whether the seat of the Chota Nagpur diocese should remain at Ranchi or be moved to Patna. Again the unwieldy diocese of Calcutta might be sub-divided by cutting off the Commissionership of Assam and also by utilising the new Dacca capital as the centre of a new see. The Lahore diocese might be sub-divided by cutting off the new N.-W. Frontier Province and establishing the seat of a bishopric at its new capital, Peshawar; Scinde might be given a bishopric of its own. The question of arch-bishoprics will come up later, and need not be dealt with here.

But a far greater and more insistent problem is that of co-operation with other Christian bodies at these provincial centres, and on this I would wish to focus attention and set forward a clear policy.

The Christian message at the present time is being given in India chiefly by Missions other than Anglican. We ourselves are but a mere fraction of the whole. We have, indeed, a distinctive message, and, we believe, a vital one, for the Indian Church; but we have also a common

Christian standpoint in face of the non-Christian world. How are we to represent both these factors?

To take the latter point first. As far as I can see, as practical men working out a new problem, we can co-operate honestly and conscientiously, in face of the non-Christian world, with those organised Christian bodies who—

(i.) Recognise order and discipline and membership in a Church as essential.

(ii.) Regard the sacrament of baptism as imperative for converts.

(iii.) Are orthodox concerning the Person of our Blessed Lord and Saviour.

With Missions that are lax in discipline, lax in baptism, lax in fundamental doctrine, we can have little real co-operation. But with those who are as convinced as ourselves on these vital issues, co-operation in work among non-Christians of a very close and spiritual character seems to me altogether possible and desirable. I would call this, using a kind of shorthand phrase, outer co-operation—*i.e.*, co-operation directed towards those without.

It may be objected that difficulties will arise in going so far; but what is not understood by the objectors is that overwhelming difficulties have already arisen through *not* going so far. It is because our present difficulties in face of non-Christians are so unbearable that we must, for the sake of our common name of Christian, seek to lighten them. And we now know, from a fairly long and intimate experience, that we can face any difficulties which may come in through this outer co-operation far better than those which have come in through a divided front. The home Church must trust our experience and our loyalty, and not lay upon us a burden heavier than we can bear by refusing to allow us to go forward on this line. We dare not resist the Holy Ghost speaking to us in no uncertain voice in our own day.

With regard to what may be called inner co-operation —*i.e.*, co-operation within the Christian bodies themselves at one centre—I believe frankly we are not yet prepared to go far forward: though we may have a confident hope that a future generation will be able to do so, and we

ourselves may prepare the way by earnest thought and study and prayer and brotherly Christian conduct. On this side of inner Church life the pressing danger to be avoided in India is the growth of a roving, unattached Christianity which does not recognise the primary Christian duty of Church membership at all. This individualism is wholly alien to Indian ways of thought, and, from the New Testament standpoint, wholly un-Christian. Yet it is a most subtle snare to Indian Christians at this time, when dissolution is visible on every side. They need a strong corporate life and a strict Church discipline; otherwise they will go all to pieces.

Under the present distress, therefore, while the dangers of dissolution are so immediate and our unhappy internal divisions remain unreconciled, the most important thing on this inner side appears to be to build up a strong corporate life in each Christian body separately, rather than to attempt a premature union—that is to say, we should adopt a strictly denominational position.[1] But this need not—I would emphasise it again and again—affect our common attitude towards the non-Christian world. There we can co-operate to the full in our apologetic on the basis of our common Christian Faith. Our own internal differences, great as they are, are secondary, not primary. No one, face to face with the non-Christian world, can doubt this for a moment.

This discussion has been necessary in order to clear the ground. Up to the present we have had at the older capitals individualism run rampant in missionary work. We must avoid this in the new capitals which are arising, and also learn to co-operate on sounder lines. To repeat myself, in order to be perfectly clear: The most effective line for the present is the fullest co-operation in work among non-Christians and strict denominationalism within the Christian bodies themselves. On this dual basis alone can the strongest witness " under the present distress " be

[1] The question of an isolated Christian in an area occupied by a single Mission is too big to be dealt with here and not germane to my present subject—*viz.*, our attitude towards one another in provincial capitals where many Missions exist side by side. I hope to deal more fully with the subject of " inner co-operation " in a subsequent paper.

given to Hindus and Mohammedans, and at the same time a strong corporate Christianity be built up among Indian Christians themselves.

B. The change of capital to Delhi calls for an immediate and careful consideration among Anglicans with regard to the organisation of their own Church life over the whole of India. Up to the present we have been going on with a hand-to-mouth policy, and our Church thinkers have got far behind the State thinkers. We have not (as our Church was able to do in Saxon times) led the way in organisation and called on the State to follow. We have rather lagged in the rear. There are already in existence on the State side representative provincial councils and a representative imperial council, each with large legislative powers; but on our Church side we have not got beyond very shadowy diocesan conferences and occasional episcopal synods.[1] Now, suddenly, another progressive factor—namely, the change of capital—has appeared on the State side and taken us on the Church side unawares. Also the Bengal national movement has arisen, without any corresponding awakening in the Church. The time has clearly come for some big thinking and also for decisive action, if we are not to remain in a backwater, with all the perils of stagnation.

Two factors stand out more clearly every year in modern India: (*a*) the growing nationhood of Bengal, and (*b*) the temperamental difference between North and South India.

(*a*) The Bengali racial stock has a strong Aryan admixture and has imbibed Aryan civilisation, but it has also a very large Mongolian element, which gives it probably its peculiar tenacity and distinguishes it from all the rest of India. Bengal will clearly be the first and foremost "nation" of modern India, with a highly developed and cultured life of its own.

(*b*) South India has always remained largely Dravidian both in race and civilisation. Its climate differs to an extraordinary degree from the North. It was pathetic to see the Madrasis shivering with the cold (which our

[1] The diocese of Bombay is now considering a scheme for a diocesan synod. This is a step, however tardy, in the right direction.

Punjabis were enjoying to the full) during the Durbar last December. The South differs also in temperament. When we of the North discuss problems with Madras missionaries, the invariable conclusion is reached sooner or later: "Well, that may be true of the South, but things are different in the North"—and we both smile at one another for having arrived at exactly the same place again in the argument. In any reconstruction, Bengal, North India, and South India must sooner or later be treated separately, as far as Church organisation is concerned.

Three ecclesiastical provinces seem, therefore, marked out by nature, temperament, and civilisation—Bengal, North India, and South India. For temporary purposes, Bombay and Ceylon might go with South India, though a separate ecclesiastical province of Bombay may be needed in the future. Burma might go with Bengal, though it also one day may be a separate ecclesiastical province. Central India (Nagpur) would be the greatest difficulty. It has links with Bengal, North India, and South India. Possibly North India could best take it for the present; but if an ecclesiastical province of Bombay were founded, it would probably go most naturally with that.

With Delhi as the capital of India, the centre of the Northern Province would naturally be there. A small diocese, corresponding with the Delhi-Simla enclave, might be established, and its occupant be made Metropolitan of India and Ceylon. He would be freed from heavy diocesan duties and have time and opportunity to review the whole field.

With regard to co-operation with other Christian bodies at the imperial capital, it is clear that Missions other than Anglicans and Baptists (who at present hold the city) will desire to be in evidence. Where the central government, as in India, is so all-powerful that a single word from the centre may change the destinies of 315,000,000 people, or alter the aspect of a whole Mission field,[1] it is clear that direct touch with the imperial centre is of the highest possible importance. We, whose Missions are there already, recognise this fully, and nothing could be further from our thoughts than a "dog-in-the-manger" policy. At

[1] This is literally true of such great sections of Mission work as education, hospitals, &c.

the same time, we would like to do, or have done for us, some missionary town-planning before other Missions come, and thus start our larger co-operation on sound and sensible lines.

In God's good providence the Missions which have occupied Delhi in the past have been led already to experiment in co-operation. The most hopeful sphere has been found to lie in higher educational work. It would appear to me personally to be wise to invite the new Missions, which will now arrive, to co-operate mainly on this educational side. The missionaries who would come to Delhi for such educational work would naturally be keen and able missionary thinkers. They would be the best men, therefore, to set forth before the very able government officials the point of view of their own Missions, and the missionary cause as a whole.

The Anglican Mission in Delhi has already approached the imperial government, with a view to obtaining a large central site in the new city for a men's residential college. The Baptist Mission has also approached the government for a site for a women's educational institute, which may develop into a college. Each scheme is of such a character that expansion would be possible without loss of intensity in missionary educational method. The form of expansion would be by hostels established in connection with the central institutions. I believe myself that here, both on the men's and women's side, is the most useful field for that necessary co-operation in the new capital which modern missionary method demands.

I would only add, in conclusion, that this paper expresses, from first to last, my own personal opinion in its ideas of future development, and binds no one but its author to the views expressed in it. At the same time, I believe I am right in saying that there is a large and growing body of missionary opinion in India which would be eager to go forward on the dual basis of outer co-operation and strictness of Church membership which I have sketched out.

C. F. ANDREWS.

LANGUAGE STUDY FROM A MISSIONARY STANDPOINT.

SHOULD the missionary, if possible, begin to study the language of his field while still at the "home base"? He does so in the Dutch Missionary Seminary at Rotterdam, in the Colonial Institute at Hamburg, in the China Inland Mission Training Home in London, and at various other places. But there are men and women of experience and ability who deprecate this and believe that all language study should be postponed till the missionary has arrived in the field where he will be in the native atmosphere and less exposed to the risk of acquiring false pronunciations and foreign idioms. A good summary of the arguments on both sides is given in Vol. V. (on special missionary preparation) of the World Missionary Conference Report, pp. 174-179. The question is characterised as "vital but open," and no doubt it is in process of settling itself as experience accumulates.

Meanwhile Commission V. records as its opinion that "in any case, the modern science of phonetics is undoubtedly of great assistance in the acquirement of correct pronunciation, and ought to be studied at home."

Following up this recommendation, the Board of Study for the preparation of missionaries has given phonetics a prominent place in its syllabus of a vacation course for missionary preparation, to be held at Oxford in August next. Yet several well-informed missionary students, and even some experts, have expressed surprise that so much time and attention should be devoted to this subject. It may therefore not be out of place to give some reasons for the belief that phonetics is no mere academic theorising, but, rather, the true basis of language study, and as such a matter of profound interest to the missionary whose efficiency depends on a real command of the language of his field.

Here we come, as in all discussions that hope to be fruitful, upon the question of definition. What is meant by knowledge of the language from the missionary point of view? Some years ago a civilian friend of mine in India said to me: "It is more important for you missionaries to know the language accurately than it is for us civilians. The people want to know what we have to say to them, and take care to understand it. But they are generally careless about, and often hostile to, what you tell them, and therefore you must say it in the most correct and best form." My friend was undoubtedly right. It is little good for a soldier to discharge his rifle unless he can shoot straight and make due allowance for all adverse influences of wind or position or moving objects. It is of even less use for a missionary to fire off his discourse if it is barred from the understanding of careless or hostile hearers by faults of pronunciation, idiom, and grammar. To know the language the missionary must grasp all these, but in what order do they affect his message? For practical purposes, pronunciation is the most important; only it must be remembered that this includes not only clear utterance of sounds, but also observance of the voice pitch on which the sounds are uttered, and of cadence, or fall and rise of voice pitch, as well as stress or accent. Next comes idiom, or use of accepted words according to custom; and finally grammar, which regulates the structure of speech. A missionary whose grammar is defective may carry his thoughts home if he pronounces well, and even the best of idioms is neutralised by faulty pronunciation or cadence. The same applies to intercourse in conversation.

From this it follows that in learning a language, utterance is the primary consideration for the missionary, while writing and reading are secondary.[1] Long generations before languages were written, almost all of them existed in a spoken form, and the laws which govern language are still most clearly in evidence in the delicate and complicated structure and sound modification of languages which

[1] This in no way detracts from the immense value to the missionary of a knowledge of vernacular literature. On the contrary, correct utterance will help him to adjust his literary studies to the mind of the people as revealed in their speech, and it will guard him from becoming a mere book-scholar out of touch with the life-currents of contemporary society.

have never had any script or literature, or have only received them in recent times through missionary labours, as in the South Seas or among North American Indians.

We next ask, What are the actual facts as to language qualification among missionaries? One of the American Missions in the Panjab recently made a careful investigation into the language qualifications of its missionaries, who are quite up to the average of societies in their knowledge of the vernacular. The result was that more than 50 per cent. were considered to be unable to speak with real correctness, fluency, and acceptableness in the vernacular. We may allow in a case like this a considerable margin for error, where the induction is not a large one. But, having been an examiner in Urdu, Panjabi, and Persian for some twenty-five years, I believe that the proportion arrived at is not far wrong. And, what is more important, the findings of Commission V. of the World Missionary Conference, as well as the discussion that followed, emphatically assert the insufficiency of the language qualification of missionaries and the need of "prompt and powerful action," if the situation is to be met successfully. It must be remembered, as already indicated, that, in addition to the knowledge and abilities which justify pass-marks in an examination, there are other considerations which govern the correctness, and especially the acceptableness to natives, of a foreigner's speech. Both grammar and pronunciation may be reasonably correct, but unless the cadence be that of the native speaker, the missionary will often fail to convey his meaning correctly, and will generally fail to convey it forcibly. Besides this, there is the still more difficult acquisition of the voice pitch, exemplified in Chinese and in many African languages, the difference in which entirely alters meanings. Unless these things be attended to and mastered, the efficiency of the missionary is more or less neutralised throughout his career.

No doubt deficiency in mastery of the vernacular is often a result of the weakness of staff, which seems to necessitate the plunging of a newly arrived missionary into work to such an extent that he is unable to give the necessary time to the language. It is, however, also due

to a considerable extent to deficiency in method, and the deficiency which I mean is a following of the old method of learning languages, beginning with the alphabet and the grammar, instead of starting with the primary work of acquiring the correct utterance of spoken sentences. Now, the science of phonetics, if properly taught, enables us to put first things first in the matter of language study; and it offers an additional advantage in the fact that it can be studied, at the home end, before the missionary is plunged into all the difficulties of new climate, diet, and surroundings, though it should be applied and continued in the field.

Physiologically speaking, language-study is based on the tongue (including other organs of speech), the ear, and the eye. The two former are primary and inseparable, though distinct in their action, and they are dealt with by the organic and acoustic side of phonetics. The eye is related to reading and writing, covering all the processes of grammar.

The method of language-teaching and learning that has prevailed hitherto appeals first to the eye. The student learns the alphabet with more or less clear explanation of the sounds which it symbolises, then commits to memory a certain amount of vocabulary and grammatical rules, and finally practises them in exercises written or spoken. Whatever other causes have contributed to form this method, one of them clearly is that during many centuries in Europe it was only possible to get a literary education through the medium of a language, which was no longer spoken. Hence it seemed necessary to start with reading and writing. The method is unnatural and inefficient. Instead of working from the natural action of spoken language to the artificial stage of reading and writing, it reverses the process, and the student, after laboriously acquiring reading and writing in a new language, has to work back painfully to the natural process of hearing and speaking. No wonder that this old method of language-study is so largely inefficient, and not on the Mission field only, for we well know how in our schools and colleges it sends men helpless from the classroom to the market, while often, as regards the

written language which has been studied, it leaves the average student with little or no taste for the literature of the tongue which he is supposed to have learned.

It is in large measure the necessity of acquiring unwritten languages in many parts of the world that has helped to lead to a reversal of the old method, which obviously could not be employed where there was no grammar or dictionary.

Philology, working in conjunction with anthropology, now teaches that the original speech of man probably consisted of "holophrases"—that is, combinations of words so modified as to fit only the particular situation which the speaker wishes to express. Our sentences or phrases are formed by arrangements of separate words, each of which covers a thought area of its own, and by their change of place and form they express different situations. The most primitive languages express the same thing or person in different situations by modifications of one word, and so employ an enormous vocabulary to express a very limited range of thought. The Fuegians were found to have "more than thirty thousand words, even after suppressing a large number of terms of lesser importance" (Marrett, *Anthropology*, p. 139). "I-cut-a-bear's-leg-at-the-joint-with-a-flint" would be one single word, each part of which would be varied according to the particular situation. For instance, a leg dealt with at the joint would be different from a leg by itself. The analysing of such impressionist sentences into separate words, covering more or less general ideas, and producing different impressions by varied arrangements, seems to have been a later development; but it still remains true that men speak in sentences and not in single words, except mere interjections, and it is sentences which the foreigner hears when he goes forth from his classroom to mix with people who speak the language that he has been studying, as their mother tongue. Hence the natural method is to begin a study of the language with the spoken sentence as its unit, and this has been followed within the last half-century, first by Prendergast, and later by Gouin and Berlitz, whose method for teaching European languages is spreading rapidly. They first teach sentences, which are varied in

many ways, accompanied more or less by action, and then analysed into their component parts, the grammatical usage being deduced from them.

But before this can be done there is another and more elementary step to be taken. How can the learners hear a sentence in a foreign language rightly and reproduce it correctly? The deaf person remains dumb, and the untrained ear misinterprets what it hears, while the untrained tongue, even though the ear may hear more or less correctly, often refuses to form the sound. We all know the mistakes which children make in repeating sentences of prose or verse, taught them by ear only, though no doubt they have the ability, with very few exceptions, to reproduce correctly enough the sounds which they hear. In their case the defect is mainly that of the untrained ear; but in the case of the adult the organs of speech also have been stiffened by habit, and it is necessary that they should be made supple and nimble by suitable exercise and practice. In other words, the language-learner must start with the ability to appreciate sound values correctly, and here we see how the old method distinctly hinders him, for, if he is given a letter which is used in his own language, or if a foreign character is interpreted by letters of his own language, he inevitably tends to connect with those letters the sound value to which his organs are accustomed, and the correction of this tendency requires not a little effort which phonetic knowledge might have made unnecessary. Again, the organs of speech must be made elastic, so that the speaker may be able to master whatever sound-performances are required of him. This is done in the practice lessons, without which book-study of phonetics is of little use. No doubt, when developed scientifically in all its ramifications, phonetics is a sufficiently complicated and laborious study, but for practical purposes it can be simply and effectively taught. Probably few persons outside the educational profession realise how widely the science of phonetics is already being used in elementary schools, both in England and in Scotland, the main objective being to correct flaws in the pronunciation of English. The same, too, is the case in Germany. Accordingly, primers of phonetics are available, from which the beginner may

learn its elements. I have before me a German pamphlet, entitled "Phonetic Instruction in the Missionary Seminary," which gives extremely interesting details as to the practical way in which the subject is taught in the Moravian Seminary at Niesky in Saxony. The beginning is made by correcting flaws in vernacular pronunciation, and the comparison between the sounds of provincial dialects and correct High German forms a starting-point for the comparison between the sounds of German speech and of foreign tongues.

Having acquired a correct utterance, it is obviously essential that the missionary should be able to fix it unmistakably in writing. Hence the importance of instruction in writing in a phonetic script, which is based upon the physiological laws of speech, and can be readily modified to express any sound which may be produced by the human organs. The great usefulness of this to the missionaries who go to countries the speech of which is not yet reduced to writing is very obvious. In Mission fields which have no accurate method of phonetic transcription, the use of faulty and incorrect scripts to express the sounds of words is sometimes disastrous. When Christian boys and girls, brought up to read a character evolved by missionaries who lacked phonetic training, have acquired a faulty pronunciation of their own tongue, the Christian dialect may actually become a debased form of the language. The inconsistency that produces such results is avoided by making use of an alphabet based on the principle "one sound, one sign," so that for any given language just so many signs are used as there are sounds in that language. By this I do not mean that alphabets of absolute phonetic consistency should be forced on every language. Indeed, such things do not exist, for there is a certain inconstancy in the pronunciation of words, even in the cultured form of advanced languages. But the possibility of accurately registering sound-modes is both a protection to the language and a help to the learner. A knowledge of phonetics will save the average missionary from mistakes which now often cling to him throughout his career, and set his feet upon the straight path of knowledge.

No doubt the ideal method of combining phonetics with

language-study is that which is pursued in the Colonial Institutes at Berlin, Hamburg, and Paris, where an increasing number of Colonial languages is being taught year by year. There the Professor has a native assistant, who utters words and sentences as required, or engages in conversation, while the explanation and scientific co-ordination of his sounds and sentences are furnished by the European teacher. To a certain extent the same thing is being done for modern languages by means of the phonograph. A graduated series of language exercises is spoken into the instrument by an expert in pronunciation. A copy of the record is furnished to the student with a gramophone and a printed manual. He turns on the sentences, listens, and imitates till he believes he has them perfectly. Then he speaks the sentences himself into a phonograph, which is sent to the head office by post. There the reproduction is tested, faults pointed out if necessary, and the record either returned for further repetition or the student advanced to the next lesson. The defect of this method is that it relies solely on imitation. As the late Professor Sweet remarked, one would not teach fencing merely by letting the pupil observe and imitate the master's movements. But the movements of the organs in speaking are far more complicated and delicate than those carried out in fencing; and to imitate them correctly the organs and their action must also be studied. We may hope that in the School of Oriental Studies soon to be established in Finsbury Circus a method of language-study will be provided which will combine phonetic instruction with indigenous demonstration and scientific supervision.

Here the question will naturally be asked—What can be done by a European teacher of phonetics who does not know the language which his missionary student hopes to use, and can only instruct him on the basis of English and other European languages?

The answer to this is that the first step towards the acquirement of a correct pronunciation of a *foreign language* is an accurate knowledge of the peculiarities of the speech-sounds of the *mother tongue*. Not many people have a distinct idea how their own pronunciation differs from that of their neighbours, and even those who are

gifted with a very keen appreciation of sound differences are usually quite at a loss to account for these differences. As between one language and another, there are usually very marked differences between sounds that are similarly produced and similarly written. Till comparatively recently text-books on language-teaching have paid little attention to these points, and have contented themselves with describing the foreign sounds as equivalent to those of the learner's own language. Here is a specimen of "figured pronunciation" supposed to represent French "as she is spoke." "Oh care low neigh pa bun" is given to teach the English-speaking learner how to utter the sentence, "Au Caire l'eau n'est pas bonne." A book of German lessons, published not many years ago, shows how inconsequent and inexact such figured pronunciations are. *Legten* is given as "laysch-ten," *ihre* as "ee-re*r*," *Handtaschen* as "h*u*nt-t*a*sh-shen," *Schaffner* as "shuff-ne*r*," &c.

The student whose mind has emerged from the fog that clouds our ideas of pronunciation, partly as a result of the extraordinary spelling of English, will be saved from the confusions just illustrated, for he will recognise that the laws of pronunciation and speech are the same for all languages, being based upon the human organism, and having learned these laws as exemplified in the sounds of his own language and been taught to practise that knowledge, he will be able to apply it to any new language with which he may have to do. We are assured, moreover, by phoneticians that the sounds of Southern English, which is our standard speech, are particularly numerous and complicated; and one who has mastered the framework of these sounds will have little difficulty in fitting into it the sounds of most other languages.

On arrival in a foreign land a knowledge of phonetics (always duly practised) will enable the missionary to detect the movements of the organs in the speech of natives and the nature of the sounds which they utter, as well as the way in which he should bend his own organs of speech to imitate them. The student will be furnished with a clue by means of which he can distingush with a rapidity and accuracy, otherwise unattainable, the babel of sounds that

fall on his ear in a new country, and by which he can recognise and reproduce each as the meaning comes to him, and throughout his study the memory will be assisted by the correct linking of sound with meaning. A young friend of mine, new in the Mission field, went out with a party of missionaries who were taught on the voyage some elements of Urdu by an older missionary. One of the ladies seemed to catch up and reproduce correctly each sound as soon as heard, and very soon the teacher, noticing this, asked how it was that she managed to do it so much more rapidly than the other learners, some of whom were not otherwise inferior in ability. Her reply was: "Oh, I had a course of phonetics at the training school." The late Pilkington, of Uganda, a missionary linguist of experience, speaks to the same effect (Liverpool Conference Report of 1896, p. 257):

"Learn the native language till you can read the hearts of the people and get to understand their thoughts. Do not be content to speak as a European, but aim at perfection, for on this may depend immortal souls. Do not let English come between you and the people. Do not study the language before you go out, but study the sounds of spoken language—that is Phonetics. Study not only the Bible and the hearts of men; but also their throats. Now is the time to do it. Get Sweet's 'Primer of Phonetics,' which will teach you to combine sounds and get control of your vocal organs. When at length you are learning the language, seek to associate sounds with objects. Let each object bring some native sound ringing in your ears, so that the sound brings the object before your eye."

Pilkington was a walking example of what he inculcated, and his experience will be repeated in the case of many a missionary as the study of phonetics advances. This, we may be sure, will prove to be one of the most efficient means by which the missionary body as a whole will advance in linguistic efficiency.

H. U. WEITBRECHT.

A BUDDHIST MONASTERY IN JAPAN.

One of the most striking figures in Japanese history is that of Kobo Daishi, the great Buddhist teacher, who was born in A.D. 774. His ardent desire for enlightenment took him to China, where he sat at the feet of the most eminent Buddhist scholars of the day, and brought back much that was new to the Buddhists of Japan. Kobo Daishi was not merely a contemplative teacher. On an anniversary of his birthday, a Japanese professor of the Kioto University gave a lecture which lasted for four hours, in which he considered Kobo Daishi as a religious teacher, an artist, a philosopher, an educationist, and a man of practical affairs, after which the lecturer wound up by declaring that he had not touched on all the aspects of Kobo Daishi's life. This great Buddhist teacher was one of the few religious teachers who have been fully appreciated during their own lifetime; he was a favourite at Court, and frequently summoned there by the Emperor of that time, who finally received the Buddhist baptism at his hands.

Revered during his lifetime, he has continued to be an influence in Japan for more than a thousand years; Japanese men and women still make pilgrimages to Mount Koya to worship at his grave, and every pious believer of the Shingon sect desires to have at least one of his bones buried in the great cemetery which leads up to the humble little building which marks his last resting-place.

Mr. Fielding Hall, in his book, *The Soul of a People*, says of Buddhism in Burma, " There are no saints in Buddhism at all, only the great teacher, he who saw the light. There is only one man holy to Buddhism, Gaudama the Buddha."

How curiously different is the Buddhism of Japan! There surely never has been a religion with so many deities

and defied men; among them Gaudama sinks out of sight. When the people round Mount Koya speak of the "great teacher" they mean Kobo. The word "tai-shi" means, literally "great teacher"; the pilgrims who flock to Mount Koya pay their devotions to him, and in common parlance he is spoken of as Mr. Great Teacher, dropping the name Kobo. In the chapels—if one may use the word—attached to the monasteries the images most often to be seen are those of Dainichi ("Great Sun," Vairocana) and Yakushi (Sanskrit, Bhaishajyaguru), two of the Buddhas of Contemplation, the Dhyani Buddhas. Southern Buddhism has no secret doctrine, but the Shingon sect, founded by Kobo Daishi, has much that is secret, both in doctrine and ceremony.[1]

I had long wished to visit the famous monastery founded by Kobo Daishi on Mount Koya, but was uncertain as to how I should carry out my wish, until an American gentleman, who was searching Japan for Buddhist art treasures, gave me the necessary information. He told me that the monastery consists of a number of separate monasteries, each with its independent rule and presiding abbot, the whole being under the jurisdiction of a lord abbot. The monasteries are bound by their rule to take in all visitors, but my friend offered me an introduction to the particular monastery where he had himself stayed on more than one occasion.

Armed with this introduction, I wrote to the abbot, whose name he gave me, and asked if it would be convenient to them to put up two ladies for a couple of days. I at once received a most polite reply saying that if we could be content with what accommodation they had to offer they would be pleased to receive us.

Having obtained this assurance, my friend and I set out from Tokyo one day in April. A tedious journey of

[1] "Kobo's faith—the so-called Mantra or Shingon Buddhism—so much resembles Manichæism that it may be said to be practically the same system. It has many Indian elements in it; but also some that are Egyptian and Gnostic. To Christians it is interesting because St. Augustine was for many years a Manichæan before becoming a Christian, and because many of the points which St. Augustine tells us about the Manichæans are to be found in the Shingon Buddhism of to-day."—*Wheat among the Tares*, by A. Lloyd.

a whole day in the train brought us to Nara, the ancient capital of Japan. Here we spent the night, and a few hours' train the next morning brought us to a station, "Mouth of Koya," where pilgrims for the monastery alight. From there we had to take kago, the Japanese palanquin, in which we were carried up the mountain path for four hours. The road was extremely picturesque and amusing on account of the constant stream of pilgrims and the innumerable rest-houses on the way. At the foot of Mount Koya proper there is a little village. At the door of one of the houses stood a young priest, rosary in hand. As I was looking at him and thinking what a picturesque figure he made in his black and white robes, he stepped up to me and said that he had been sent down the mountain to meet us. He proved a most pleasant companion, very talkative when he found that I could converse with him in Japanese. He told me that he had been eight years in the monastery, and had passed from middle school on through the university attached to the monastery. He said that the young priests studied Chinese, Sanscrit, English, and of late years a little German. The hours for English were so short, he said, that they made but little progress. He seemed, however, to know a good many words. He spoke of his religious studies, and said that the esoteric doctrine of the Shingon sect was very difficult—so difficult that he did not see how it could be of any real use. I told him that we had no esoteric doctrine in Christianity. He said that he possessed a New Testament, but never had time to read it. He wondered whether the religion of the future would be a "Eurasian" religion, a mixture of Christianity and Buddhism. The road was becoming so steep and stony that I had to walk, and it took all my strength to get along, so I had not energy enough to point out that Christianity could hardly be called a "European" religion!

Before we got to the top, night was coming on, and I was glad that there was someone with us who knew our destination, and that we were not at the mercy of the kago bearers.

There was something peculiarly mysterious about the twilight under the high, gloomy trees; all around was a

sound of rushing water, mingling with the voices of the pilgrims who were pressing on so as to be in shelter before the night closed in.

When we got to the top of the mountain, white walls gleamed in a ghostly way through the darkness, and we at length arrived at our destination. Taking off our shoes, we stepped up into the monastery and were at once led by white-robed priests through endless matted rooms to the very back of the building, where were the rooms reserved for special guests. The room into which we were shown was bare of all furniture except for two large red *crêpe* cushions for us to sit on, with a lamp in front of each. The sliding screens were very elaborately painted, and there was a fine bronze ornament on a shelf. Our evening meal was presently brought in; it was served in old china on red lacquer stands. We had different china at each meal during our two days' stay, and the priests seemed to take pleasure in pointing out the peculiarities of the different makes of china. Food on Mount Koya is a problem. We had been warned that no meat, fish, nor eggs were allowed; absolutely nothing but vegetables. Our meal looked delicious, but was most unsatisfying, and the moment it was cleared away we fell to eagerly on the bread we had brought up with us. The next morning I had a conversation on the food question with the attendant who brought our meals. He volunteered the information that eggs could be bought if we wanted them. I asked if meat was strictly prohibited; he said that, of course, the priests never touched it, and they did not like its being brought into the monasteries, but they knew that it was difficult for visitors to get on without meat, so if visitors did bring it with them—well, the priests looked the other way. We were much relieved to hear that the priests had learnt the gentle art of looking the other way, and we quickly produced our tin of tongue, and the hot water, ostensibly brought for tea, turned into consommé. We were, however, careful to wash our plates after eating, so that none of the defiling meat should go into the monastery kitchen.

The young priest who brought us up the mountain expressed an earnest hope that the authorities would order him to be our guide next day. It was, however, a different

young priest who appeared at our door next morning and said that he was at our disposal for the day. He was quite as communicative as the other, and told us much that was of interest. The life of these priests seems to be remarkably free from rule and very different from Roman Catholic monasteries. They are celibates and vegetarians, but there is little or no rule of silence, nor do they do manual work of a severe kind. This one could see by their hands, which were as smooth as a woman's. We met numbers during our sight-seeing, and they all appeared to converse freely with the people around them. Our guide got through a good-sized packet of cigarettes during his day with us! Some of the monks remain for life on Mount Koya, some become priests of parish temples. Even those who are for life in the monastery are free to visit their homes quite frequently. Their moral reputation is, on the whole, good; but, as I have already said, the establishment on Mount Koya is really a group of monasteries with independent rule, and I was told that some monasteries had a much better reputation than others.

The whole of Japan has recently been agitated by the discovery of a nihilist plot, under a Japanese called Kotoku, to kill the Emperor. Much harm has been done by the way in which people have referred to Kotoku's party as socialists instead of calling them nihilists, as they really were. Several of Kotoku's party were nominally Christians, and Christianity has suddenly come into great disfavour as tending to produce socialistic views. In some parts of the country work among the young has received a severe check. I know of flourishing Sunday schools which have suddenly been reduced to a mere handful of children.

Three of Kotoku's party were Buddhist priests, and the Mount Koya priests in particular are supposed to be affected. A party of five Koya priests who were in Tokyo this spring happened to go to the house of a Japanese gentleman I know. The priests had no sooner gone than the police appeared, and quite frankly stated that they were shadowing the priests and inquiring about every house they went to.

On Mount Koya the time of the priests seems to be

spent in studying Buddhist doctrines, saying prayers for the dead, and in taking care of the pilgrims, who are all lodged and fed at the monasteries. During the spring months three to four thousand pilgrims come in a day, the majority spending the night; and on March 21 they claim to have on an average twenty thousand. At the entrance to the monastery ground is an office called the Examination of Pilgrims Office, where each pilgrim states which monastery he wishes to stay at, and if he has no preference he is told where to go. Everything is done in the most businesslike way, which is, indeed, necessary when dealing with such large numbers of people so far away from all ordinary accommodation. Some pilgrims come for the purpose of bringing bones for interment in the Mount Koya cemetery, others to visit the graves of ancestors, others just for the pleasure of seeing an historical place, and there are always some who go on the pilgrimage with the desire to receive purification from sin and "accumulate merit." A woman who walked down the mountain beside me told me that she earned a living and supported her two children by carrying up the luggage of pilgrims. This year, she said, there were fewer pilgrims than usual on account of the great fire which had destroyed the Yoshiwara of Tokyo. She said that quite a large number of the prostitute women made this pilgrimage and that the money offered by them and their owners is considerable. This is rather in accordance with what I am told about the annual New Year's ceremony of "scattering the beans" at the Buddhist temple at Nara, where geisha and wrestlers pay sums of money for the privilege of scattering the beans by which they expect to accrue merit.

The cemetery on Mount Koya is indescribably picturesque. A mile of splendid trees leads up to the grave of Kobo Daishi; under the trees are mossy tombstones bearing many of the most illustrious names of Japan. Every devout member of the Shingon sect would like to be buried near Kobo Daishi in order that he may attain resurrection with him. But the surviving relatives are not required to do anything so arduous as to carry the dead body to the top of the mountain; it is enough if a single

bone or lock of hair be taken; a tombstone can then be erected and a memorial tablet placed in the chapel (if one may use the word) of one of the monasteries, and then the deceased will get the benefit of the prayers said there daily by the priests.

Many of the pilgrims had evidently come long distances, and their eagerness and devotion at the grave of Kobo Daishi were touching to see. I asked our young priest whether he thought that they understood much of their religion. He was of opinion that they knew practically nothing. " The great bulk of them come from the farmer class," he said, " and they have not enough education to understand the doctrines of Buddhism. But is it not very innocent and charming the faith of such people? They understand nothing, but they believe, and their faith keeps them from sin, and they feel thankful for their religion. It is the slightly educated, not the uneducated, who fall into sin."

I told him that I could not help being surprised at the little effort made by the priests to teach the people. He agreed to this, and a little later, when a Japanese man joined us and asked him questions about us, I was amused to hear the young priest explain that I was a Christian missionary, and that I had noticed the shortcomings of the Buddhist priests towards the people in failing to give them moral teaching. A Buddhist priest only comes into contact with family life in connection with funerals or memorials of the dead. When there is a funeral, not one but many priests are summoned, the number merely depending on how many the family can afford to pay, for each one receives his fee. On certain fixed anniversaries of the death a priest is paid to say prayers, and generally at the " Obon "—festival of the dead—in July. When the priest says the prayers, either in a house or temple, there is practically no joining in on the part of the people, for they have no idea of what he is saying; indeed, I am assured on good authority that a number of the priests do not understand the words themselves.

Last July I was fascinated by the picturesqueness of a scene at the time of the Obon festival. Owing to the great heat all the side of a house was open, and I could see the

whole interior. In the front room sat a priest in front of the family shrine; behind him knelt the mistress of the house, fanning him; in the back room the family were gathered round a meal. The candles and flowers on the shrine, the red robes of the priest, and the dim background made a striking *tout ensemble*, but it was strange to see how little attention was paid by the family to the priest's prayers; even the woman who knelt beside him had her head turned and was watching those in the other room. The priest was paid to do the work of praying, so they evidently considered that it was unnecessary to join in.

There is in Japan a tall scarlet flower which is never seen growing in a garden. Admiring the graceful curve of its petals and the brilliance of its colour, I brought some bulbs from the country and planted them in my garden, but when the flower appeared Japanese friends cried out against it and wished me to dig it up. "It is the 'yureiso,' the ghost-flower," they said; "we do not want to see it, for it reminds us of graveyards and lonely places. It should not be seen in a cheerful garden."

As is the yureiso among flowers, so is the Buddhist priest among men. When at the New Year time all is festive and gay, and men go from house to house leaving cards on their friends, the Buddhist priest sits at home. If during the first three days of the year he were to go to a house, the people would regard his visit with aversion. He is never asked to a wedding or family rejoicing; like the ghost-flower, he is a reminder of graveyards, and he is not wanted at cheerful places.

The young priest who acted as our guide seemed thoroughly to appreciate the beauty of the surroundings. He would now and then call our attention to some spot where an unusually fine view was to be had, or to where a mountain-cherry in all its white perfection was standing up among the surrounding green. At one place he stopped.

"Do listen," he said; "they have just begun the daily prayers at the university. How pleasing the sound is in the distance!" As I stood beside him listening to the distant murmur of voices, I thought of the time when I had heard the sound of prayers in the great Mohammedan University in Cairo. What a difference! There the fierce,

wild look of the students, the animosity that seemed to glow in their faces; here a complete absence of that animosity; the elder priests all willing to pass a friendly word, and the younger ones showing a youthful curiosity as to where we came from, mingled with a desire to examine our cameras. Not that cameras are the least novelties to them; several confessed to taking photos, and they seemed quite *au fait* with modern contrivances; even my new electric torch, a most useful article on such expeditions, was familiar to them.

We were fortunate in being at Mount Koya when many of the treasures of the different monasteries were on exhibition for the benefit of the pilgrims; they consisted of a large variety of articles: paintings, images, and ancient documents which were displayed in glass cases in the "Diamond Monastery." I can conceive of nothing that would appeal more to the artistic senses than the interior of this monastery. Versailles, the Kremlin, and such places are gaudy displays of architecture containing art treasures, but they give one no artistic satisfaction as a whole. The Diamond Monastery seemed to show forth art in every detail. Through the open sliding partitions one saw endless suites of spacious rooms, the floors all covered with fine matting; the partitions were painted by the most famous artists of Japan—Kano, Seshu, Motonolu put forth their best powers to please the monks. The gold screens, lacquer, and china, though all of the finest, were in use. I could not refrain from expressing my surprise to our guide. "You who call yourselves 'Yo sut lito' (those that forsake the world), you seem to have in your possession things that millionaires would be glad to possess."

"But we never buy them," he replied earnestly; "these are all offerings of the faithful, which we always accept. In olden days every artist of note thought it his duty to come and stay at Mount Koya and paint a picture."

The pictures were by no means all religious subjects, as are the pictures in Roman Catholic and Greek monasteries; of landscape and animal studies there were numbers. One of the great Buddhist teacher Kobo Daishi's many

claims to the gratitude of posterity was that he simplified the Japanese written character of his day, making it into the "Kana," which is now in use in Japan. I have recently read a Japanese biography of Kobo Daishi in order to find out what it was that brought him into such pre-eminence. Was it the attractiveness of his doctrines, the purity of his life, or the eloquence of his teaching that made him celebrated not only in Japan but also in China? After having carefully read his life, it seemed to me that his fame was based on none of these things; it was due, chiefly, to what the Japanese call his penmanship, what we would simply call his handwriting! It is difficult for the European mind to grasp the possibility of a great religious teacher becoming celebrated through his handwriting, but it must be remembered that, with the Chinese and Japanese, handwriting by means of the brush pen is a fine art, ranking quite as high as the painting of pictures does with us. When Kobo Daishi was in China a certain wall on which sentences had been written by a celebrated man was crumbling away. No one in China felt competent to undertake the task of retouching the handwriting, but the Emperor was advised to send for the young priest who had come from Japan. This was done, and when Kobo Daishi's writing proved quite up to the task, his fame spread through China. On his return to Japan all the first communications that passed between him and the Court were on the subject of handwriting. To the great Buddhist saint writing was a sort of religious ceremony; when he was going to write a sentence for a screen or a picture, he would wait till there was something in the atmosphere of the day that made him feel peculiarly tranquil and capable of forming large, firm strokes; it was not till he had performed ablutions, said prayers, and set his room in scrupulous order that he felt worthy to take up his pen.

One of the most important national questions that is coming to the front in Japan concerns this very matter of penmanship. Shall the wonderful complicated Chinese characters that have been in use for a couple of thousand years be discarded for the ugly, untidy, and inartistic writing of the Europeans? It is a hotly debated question,

the artist and conservative on the one side, and the utilitarian on the other. It is certain, however, that no Christian missionary is likely to attract Court favour by the beauty of his handwriting!

On the morning of our departure from Mount Koya my friend went to visit a monastery where paintings by famous artists were to be seen, but I preferred to wander about among the tall trees and drink in the beauty of the scene. The bright spring sunshine was pouring down and making the white branches of the mountain cherry look like gossamer veils thrown across the dark green of the cryptomeria. Every now and then priests crossed the sunny spaces between the temples, going about their little daily duties; one went round the stone lanterns, filling the small receptacles with what he told me was rape-seed oil; another fed doves; groups of pilgrims came along the wide avenues, disappearing into the temples, and then one heard the droning voice of a priest as he told them the names of the different deities represented.

I sat in the sunshine and pondered over the past, present, and future of Buddhism in general, and Mount Koya in particular. The past: all the great of the land laid offerings on the altars of Mount Koya and desired to be buried under its shade; painters vied with each other in decorating its walls; thousands of monks flocked to be enrolled; emperors sought its favour with gifts. The present: some hundreds of monks and an increasing number of pilgrims, increasing because the railway gives such facilities, that what used to be a laborious journey of weeks is now a railway trip of some hours. The pilgrims still pour forth money, especially when asking prayers for the dead, but the rich Japanese daimyos who used to make offerings to Mount Koya now give their money towards building hospitals and founding educational establishments. The future: from its wonderfully interesting historical associations and its beautiful position Mount Koya must always remain a place of pilgrimage; the memory of Kobo Daishi will last as long as the Japanese nation exists, and everything connected with him must be an object of veneration. But the spread of education and enlightenment means that the idea of a pilgrimage as a

means of expiating sin will pass away in Japan as it has done in other countries.

The young priest thought that the simple faith of the farmers who came to worship understanding nothing, and not even asking to understand, was a beautiful thing. He did not, however, realise that the Japanese farmer is beginning to receive education, and as he is educated he will want to understand, and then what will the Koya monks offer him? intricate doctrines written in a Chinese language which it takes years of study to read? One might just as well ask the English farmer to read his Bible in Greek as ask the Japanese farmer to read the Buddhist classics.

To speculate on the future of Buddhism in Japan is almost as interesting as to read about its historic past.

The spread of education must loosen the hold of Buddhism on the masses; the familiar figure of the good Jizo with the children's bibs round his neck and the stones on his knee, will cease to represent religious thought; the thousand-handed Kwannon, the monkey-god, and a host of popular deities will gradually disappear, and one wants to know what will take their place. It is impossible for the bulk of the people to understand "metaphysical speculative thought" or "a rationalistic ethical system," as Mr. Suzuki describes Mahayanism and Hinayanism in his *Outlines of Mahayana Buddhism.*

The future of Buddhism is deeply involved with the future of Shintoism; but the changes in Japan are so unexpected and sudden that it is difficult even for those living in the country to keep up with the religious situation. In 1910 the English *Times* newspaper published a lengthy supplement on Japan, in which it was stated that Shintoism, Buddhism, and Christianity were the three religions of Japan. The articles were mostly semi-official, supplied from Japan. It was the first time that Christianity had been thus recognised as a religion of the country. This statement no longer holds good.

In 1911 the Japanese Government issued the surprising statement that Shintoism is not a religion.

It has repeatedly been said by writers, both Japanese and European, that as Shintoism has no teaching about

a Creator, nor any creed nor moral law, it cannot be called a religion.[1]

Up to this present year, however, Shintoism has been acknowledged as the *State religion*, but it is this no longer. The situation is a difficult one, for though the Government has proclaimed Shintoism to be a cult and not a religion, yet at the same time the educational department are promoting the erection of Shinto shrines in the Government schools. Many missionaries are in great doubt as to what should be their attitude to these shrines. Ought Christian scholars to bow before them? "Certainly not," says one missionary. "Why not?" replies another; "we have been told positively that they are not symbols of religion, only veneration to the Imperial house is inculcated by them."

I lately had an opportunity of questioning a professor of the Imperial University on the subject of what was the reason that lay at the bottom of the Government edict with regard to Shintoism. He said that the Government did not want to have Shintoism brought into rivalry with Christianity and Buddhism; Shintoism was bound to lose by such comparisons, and the Government wished to place it out of the range of rivalry. He said that in his opinion Shintoism was not a religion, but at the same time it was impossible for the Government, by a mere edict, to deprive it of the religious aspect which it undeniably possesses for the thousands who go to Shinto temples. Whatever may have been the object of the Government in issuing this edict, the fact remains; so Christianity and Buddhism stand face to face as the rival religions in Japan—Buddhism has been in possession for over thirteen hundred years, Christianity for fifty years. The influence of Buddhism at Court is considerable. The two elder sisters of the Crown Princess both married Buddhist abbots, one of the West, one of the East Hongwaryi Temples in Kioto; these abbots keep up quite a royal state. One of these princesses died lately, but such a close family connection must have weight in Court circles. Count Okuma, one of

[1] Dr. Dahlke, in his Buddhist Essays, says that Buddhism is not really a religion. "Gods there are in hosts in the system of Buddha, but the concept of God is absent. Buddhism is the only completely atheistical system in the world."

the leading statesmen and educationists of Japan, recently declared that "Japan has tried both Shinto and Buddhism, and has found them wanting; the people are spiritually thirsty." [1]

[1] As a striking confirmation of Count Okuma's words that "Japan has tried both Shinto and Buddhism and has found them wanting," I would offer the following translation that I have made of an article which appeared recently in the organ of the Young Women's Christian Association. The writer, Mrs. Hirooka, is one of the most prominent women in the educational world of Japan. Belonging to a wealthy family, she gave largely of her own means for the establishment of the Women's University in Tokyo, and worked hard to further its interests. Noted for her independent and powerful type of mind, she was always understood to look slightingly upon religion, and her conversion to Christianity was a matter of considerable surprise to those who knew her. The article is entitled, "How I Became Interested in Christianity."

"In Japan at the age of sixty-one a person celebrates the festival of 'return to childhood'; the year before last I entered on that year, and from the spiritual point of view also I was reborn and became as a little child. I was born in the house of Mitsui, and at the age of seventeen I married into the house of Hirooka of Osaka. At the time of the Revolution in Japan the rich houses of Osaka fell into great poverty; the house of Hirooka, too, met with misfortune, so they took up the business of mining and banking. From morning till night we were buried in accounts, and our daily companions were working-men. In spite of great difficulties I fought on and conquered, so that though I have no learning yet my brain became critical and I was very argumentative and not easily refuted. As for Christianity, I rather despised it. I felt strongly the importance of education, and especially of women's education, and I did all in my power to help in the establishment of the Women's University; and, feeling the need of more learning for myself, I attended lectures and read. Though only in a slight way, I studied ethics, philosophy, psychology, and sociology, and my knowledge of practical difficulties made them very interesting to me. I felt as if my heart were a ploughed, but yet unsown, field, into which seed was being sown. I rejoiced in attaining to knowledge, and yet my spiritual life was not satisfied.

"It became necessary to operate on a tumour from which I had suffered for many years. I set about my preparations, and was even quite prepared to die. At the time of the operation I put myself entirely in the hands of heaven, and when I lost consciousness under an opiate it seemed to me as if I became one with God and the universe, and that whatever happened would all be for my good. When I got better I longed again to have that sensation, but it would not return; but I realised that there was an unknown power within me, and I longed to draw forth this indefinite feeling which had made me seem to be united to God.

"I was perplexed to know where I should find spiritual life. Should I seek for it in Buddhism, of which I had heard a good deal, or in Shintoism. I had looked upon Shinto as an ethical system; and as for Buddhism, though one can conquer the desires of this world through it, yet I felt that it did not help me in my longing for the Infinite. I had rather despised Christianity; but I now thought that I would like to

Christian missionaries are not daunted by the prestige of Buddhism nor its apparent hold on the people; they believe it to be their privilege to bring the waters of life to the "spiritually thirsty."

SUSAN BALLARD.

study that of which I knew nothing, so I applied to the pastor, Mr. Miyagawa, for teaching. At the beginning I asked him to teach me theology, and I brought forward my own questions and wished them answered. At first I was very argumentative, and then I became silenced; each time I was taught I more and more realised the ideal personality of Christ, and at last I had the joy of feeling that through the living personality of Christ I came into touch with Truth. The self that had relied on its own powers became abhorrent, and I realised with humility that I was nothing more than a helpless and ignorant child. Not only so, but the personality of Christ became to me as the longed-for light of the sun. If I could only gaze on it, surely even my miserable self would be drawn upwards.

"But I have not yet attained to the childlike living heart that can say Abba Father, and though with my brain I can understand Christ's prayer on the cross for His enemies, yet in my heart I cannot imitate it. Through it, however, I have come to realise the transcendent personality of Christ. Among the four world-teachers (Christ, Buddha, Confucius, and Socrates) I can best understand the life and teaching of Confucius; from my own experience when facing death, I feel that I could attain to the altitude of Socrates, who was in no way dismayed when drinking the poison; Gautama, reflecting on old age, sickness, death, and poverty, trampled under his feet the desires of this world: this I might do; but Christ's heart of love which had pity on His enemies seems to me to be the heart of God, and I sorrowfully realise that I cannot attain to it.

"I have, however, come to realise the joy of quiet prayer, and with prayer and reading of the Scriptures I approach the Living Personality and earnestly desire to feel the Spirit of God descend upon me."

THE LAND OF WOOD AND WATER.

(A SKETCH OF JAMAICA CHURCH HISTORY.)

"Xaymaca"—the old Indian name of the island we now know under the corrupted form of the same word, Jamaica—means, probably, the "land of wood and water," and is a true description of this beautiful island, which was, years ago, described as the brightest and richest gem in the British Crown. It is far from being the richest now, but it remains one of the most interesting and romantic of the British Colonies. It has had a stirring history ever since it was discovered, on May 3, 1494, by Christopher Columbus, and taken possession of by him in the names of the Spanish Sovereigns, Ferdinand and Isabella.

At that time the island had a numerous population, "like ants on an anthill," consisting of Indians belonging to the Arrawauk tribes, a gentle, kindly race, very different from the Caribbs who inhabited other islands, most of which have since become parts of the British West Indies.

The Caribbs were cannibals—indeed, the word cannibal is said to be derived from the name—but the inhabitants of Jamaica were of a quite different disposition, kind to each other and hospitable to strangers, expert fishermen, and fond of a game called bato, a sort of primitive football in which both men and women joined, and matches between neighbouring villages were frequently played. They believed in a Supreme Being, whom they worshipped under the name of Iocahuna, and they believed in a future state of existence.

The Spaniards held Jamaica for about one hundred and fifty years, and began their rule there, as in other adjacent islands, by ruthlessly slaughtering the inoffensive inhabitants. We are told that in Jamaica and the neighbouring islands the Spaniards destroyed, within less than twenty years, more than 1,200,000 of the native Indians. Having

exterminated the Indians, with atrocious cruelties, the Spaniards soon found that it was necessary to have labourers of some other race, and thus began the importation of African labourers and the establishment of a system of slavery under which the Africans were treated almost as inhumanly as the Indians had been. A slave who failed to do his allotted task was liable, under the Spanish slave code, to be buried up to his neck and left to be devoured by insects. These first African slaves were in all probability men from the North African coast, and not, as are the bulk of the present population, imported under the English flag, of various West African tribes. The descendants of a number of the Spanish negro slaves who had escaped and taken to the mountains remained for centuries a thorn in the side of the English colonists, and have only recently been pacified. They are known as " Maroons."

The Spanish rule in the island came to an end in 1655, when Cromwell sent the historic expedition, commanded by Penn and Venables, to crush the Spanish power in the West Indies. When the English first occupied the island they found several abbeys and churches at Seville and St. Jago de la Vega (now Spanish Town)—the two successive Spanish capitals—and they also found several negro priests of the Roman Church. Cromwell had sent seven ministers of religion with his expedition, most of whom soon died, and General Fortescue, who succeeded Venables, requested that " some godly, sober, and learned minister " should be sent to the island, " forasmuch as we conceive the propagation of the Gospel was the thing principally aimed and intended in this expedition." Meanwhile the victorious soldiers showed their zeal for religion by destroying every Roman Catholic place of worship they found in the island. Very soon heavy mortality, due to the climate, thinned the troops, and Cromwell conceived the brilliant idea of " killing two birds with one stone " by re-peopling the island by his Royalist captives. Two thousand English and Irish men and women were shipped to Jamaica as labourers in the plantations, and the Sheriffs in Scotland had orders to " apprehend all known idle, masterless rogues and vagabonds, male and female, and transport them to the island." These white

slaves—for such they really were—soon died, however, owing to the then pestilent character of the climate and their unsuitability for manual labour under the tropical sun; and as it was necessary, if the wonderfully fertile soil of the new colony should be cultivated, to have labourers, the English planters, following the example of the Spaniards, began to import negroes for the purpose. The odious slave-trade between Africa and the West, which lasted till 1807, was found so profitable that England very soon insisted on having the monopoly of it, and the commerce in human freight was systematised and expanded to such an extent that between 1680 and 1786 there were imported into the West Indies and the British colonies of the American mainland about 2,130,000 West African negroes drawn from various tribes from the Congo to the Gambia, some of whose descendants now form about 83 per cent. of the inhabitants of the British West Indies.

The beginning of the history of the "Church of England in Jamaica" practically coincides with the beginning of the reign of Charles II. The population of the island in 1660 was about 4,500 white persons and 1,460 negroes. The first Governor-General, D'Oyley, and Lord Windsor, his successor, were both instructed to take measures for establishing and encouraging the ministry of the Church. The first English church was built at St. Jago de la Vega, on the site of the old Spanish "Red Cross Church," the spot whereon the present cathedral of the diocese now stands. Before 1664 six other churches were in use, and there were five clergymen in the island. Laws were passed regulating ecclesiastical matters and providing liberally for Church support. The island was then, together with all other colonies or "plantations," within the episcopal jurisdiction of the Bishop of London, and so remained until 1824.

On June 7, 1692, Port Royal, the chief seaport, whose wealth was largely drawn from the loot which buccaneers and pirates carried thither, was destroyed by earthquake, and this catastrophe led to the foundation of Kingston, on the opposite side of the magnificent harbour, which town has since become the largest in the British West Indies, and which, as our readers will remember, was itself in

turn visited with a disastrous earthquake in January 1907. The religious condition of Port Royal at the time of the 1692 earthquake must have been dreadful. The Rector of that day writes: "I hope by this terrible judgment God will make them reform their lives, for there was not a more ungodly people on the face of the earth." The anniversary of this earthquake is still marked in the Jamaica churches by special prayers, and in the Litany "earthquake" is always prefixed to the prayer for deliverance from "famine and pestilence."

During the eighteenth century it must be confessed that the Church in Jamaica, as in England, was not very active. It was regarded as an adjunct of the State, a respectable, harmless institution, representing the religion of the white slave-holders, or tolerated by them, and supported by their money. If it had shown any real energy or activity in the direction of evangelising the black labourers, it would have ceased to have been even tolerated. The planters regarded the African bondsmen as cattle—and called them by that name. They felt that if they allowed the truths of Christianity to be taught to their slaves, the latter would demand freedom for themselves, and that the enlightenment of the slaves by education and religion would strengthen the feelings of disaffection and the consciousness of humiliation and ill-treatment which they already showed. As it was, there were constant rebellions and outbreaks among them, kept under only by merciless severity. Here and there some of the clergy and of the more humane slave-owners formed bright exceptions to the general rule, and from about the middle of the eighteenth century the religious zeal of various Nonconformist missionaries helped in carrying on a considerable amount of evangelistic work among the slaves, despite much persecution. In 1815 the Colonial Assembly passed a resolution to "carefully investigate the means of diffusing the light of genuine Christianity, divested of the dark and dangerous fanaticism . . . which, grafted on the African superstitions and working on the uninstructed minds and ardent temperament of the negroes, has produced the most pernicious consequences to individuals, and is pregnant with imminent danger to the community."

Several clergymen were appointed to various districts in the island, under Legislative Acts, specially to propagate the Gospel among the slaves, and a new era of missionary activity set in, which was fostered, first by the missionaries of an Incorporated Society formed in England about 1820 for the conversion and religious education of the slaves (now known as the "Christian Faith Society"); and still more by the creation, in July 1824, of a Bishopric for Jamaica (to include the Bahamas and Honduras). Dr. Christopher Lipscomb was the first bishop. At this time there were 317,338 slaves, 5,632 proprietors, and forty-six clergymen in the colony. The English agitation for the abolition of slavery was now at its height, and the consequent disaffection of the slave-holding colonists with the Mother Country, together with continued rebellions of the slaves against their masters, and of some of the clergy against their new bishop, all made the Bishop's position very delicate and difficult to fill; but Dr. Lipscomb laboured faithfully at the work of organisation and evangelisation of his diocese, and the two great English missionary societies having about this time begun (or, in the case of the S.P.G., largely increased) their work in this field, the way for the future progress of the Church and of the negro population was well prepared. By 1832 thirteen new churches had been built, and religious instruction was being given to slaves on 280 estates.

Although the importation of new slaves and the hideous slave-traffic with Africa had been prohibited by law as from March 1, 1808, it was not until May 1833 that the further step, which had been the demand of agitation for many years in England—the emancipation of the slaves—was taken, and it was decreed by Parliament that on and after August 1, 1834, all slaves should be free, the owners to receive compensation. For some years before—while emancipation was "in the air"—the planters and the Jamaica Assembly, foreseeing the danger which the sudden setting free of hundreds of thousands of ignorant and savage slaves would bring to the lives and property of their masters, and warned by what had taken place in Hayti, where the French colonists had been almost annihilated in a general negro uprising, encouraged by every means

what they had previously hindered as much as possible—the Christian education of the negro population. They felt that only the power of the Gospel in action and the holy restraints of religious education could teach the liberated slaves how to use their freedom. Accordingly appeals were made to England, and large sums of money were sent out by Parliament, various societies, and private individuals. The S.P.G. raised a general subscription of £160,000 for a special "West India Fund" throughout England and Wales by means of a "King's Letter," granted for the purpose, and read in more than 9,000 churches. Schoolmasters, catechists, missionary clergy, and literature were despatched to the various islands, and the work vigorously carried on. Never was a special missionary effort more signally blest! When at length the day of freedom dawned, instead of the expected and dreaded rapine and arson and slaughter, prayers and thanksgivings were the sole accompaniment of the rejoicings which celebrated the event, and the festivities, extending over three days, ended without any riot or disturbance throughout the whole of the British West Indies. "The fear of the Lord is the beginning of wisdom"—even of political wisdom! Millions of pounds had been spent in putting down by force and brutal reprisals more than 130 negro rebellions during about a hundred years, and in replacing property destroyed in these uprisings. A tithe of the money, spent in missionary efforts, yielded the marvellous results just mentioned—"the peaceable fruits of righteousness"—and laid the foundations of permanent peace, stable order, and continuous progress throughout these hitherto turbulent and sullen populations. Nowhere in the world can be found a more complete, triumphant answer to those who cavil at Missions!

Under Bishop Spencer and his successor, Bishop Courtenay, the good work of reclaiming the labouring population from "heathen superstition and licentiousness" went on, and the Church life of the island was strengthened and consolidated, and side by side with the clergy of the Church very valuable work was done by the representatives of the leading Nonconformist bodies.

The diocese has just celebrated this year the jubilee

of its own missionary society, inaugurated by Bishop Courtenay in 1862—the "Jamaica Home and Foreign Missionary Society," formed to further missionary activity "(1) In those districts of Jamaica which are still from peculiar circumstances destitute to a certain extent of the means of grace. (2) In that portion of Western Africa bordering on the river Pongas. (3) In the territory of the Mosquito Indians on the coast of Central America." This society has been of the greatest value to the Church and to the island. It began with four Mission stations in secluded spots in Jamaica practically heathen. At the time of Disestablishment these had grown to twenty-six, and now number over 120. The stations are worked by earnest black and "coloured" (half-caste) lay catechist-schoolmasters, under the superintendence of a clergyman. Many of the present self-supporting country churches in Jamaica were originally Mission stations of the society, and a number of the catechist-schoolmasters have been ordained and are doing splendid work as clergymen and missionaries in the West Indies, Central America, and the "Pongas Mission" in West Africa.

The S.P.G. withdrew all its regular grants to Jamaica in 1865, C.M.S. having withdrawn earlier from the field, and five years later the Colonial Government ceased its annual grants-in-aid, and the Church became "disestablished." The incomes of existing incumbents were, however, secured to them during the discharge of their duties, and this provision helped the Church to tide over the very anxious period which followed. The clergy, prominent among them being the present Archbishop of the West Indies and Archdeacon Downer, whose death has just occurred, unselfishly and with great energy set themselves to the task of reorganising the Jamaica Church on the voluntary principle. Laymen of all classes came forward and offered their subscriptions, and, better still, their time and talents, to help forward the work of the Church, and, ever since, the Church has gone steadily forward, undeterred by constant poverty and occasional pestilence, earthquakes, and hurricanes, increasing year by year in numbers, influence, and vitality; a model in many ways from which other Colonial Churches have learnt valuable

lessons of efficient organisation, self-reliance, and adaptability.

How much of the success of the Disestablished Church in Jamaica is due to the statesmanlike and zealous missionary-hearted efforts of Dr. Enos Nuttall, first archbishop of the province (since 1897) and bishop of the diocese since 1880—the "grand old man of the Anglican Communion,"—as the Bishop of London called him—it is difficult to overestimate. It is certain that the Church in the West Indian Province will never lose the impress of his personality and will never wish to do so. The thirty-two years of his episcopate to date, strenuously devoted to all that makes for the greatest good of the greatest number of all classes in Jamaica, have been the most fruitful period in the history of the island, and under his wise leadership the Church of England in Jamaica has grown from being a mere cast-off appanage of the Colonial Government to become the Church of the people in the fullest sense, the spiritual home of all classes representative of many races, African, European, Hindu, Chinese, and others, the foremost among the champions of all true order, liberty, equality, and fraternity.

To-day all the negroes in Jamaica are Christian, many of them excellent Christians, fired with missionary zeal and enthusiasm, and of these "the Church of England represents probably the largest number of worshippers, including the best-educated people in the island." The remains of the West African devil-worship, Obeah (witchcraft), and superstition are rapidly dying out, and as education advances the people are taking their part with increasing intelligence and efficiency in every movement that makes for progress and enlightenment. All the old racial hatred is dead, and, side by side, the descendants of slaves and of their former owners are co-operating together in peaceful mutual goodwill and harmony as equally loyal units of the same great Empire and joint members of the same universal family of God.

THOS. P. GEORGE.

AN INDIAN VILLAGE CULT.

In Crooks' *Popular Religion and Folk Lore of Northern India*, Vol. II., p. 221, there is the following statement:—

"At Dharwar, on the fair day of the Dasahra at Malahari's temple, the Vāggayya ministrants dress in blue woollen coats and meet with bell and skins tied round their middles, the pilgrims barking and howling like dogs. Each Vāggayya has a wooden bowl into which the pilgrims put milk and plantains. Then the Vāggayyas lay down the bowls, fight with each other like dogs, and, putting their mouths into the bowls, eat the contents."

This statement finds an illustration in part in the village of Alur, which is on the eastern boundary of the Bombay Presidency, on the line of railway that runs from Gadag to Bijapur. In this village some few years ago there resided one Etcharddappa, who lived with his dogs and let them feed out of his own plate. Gradually he came to be looked on as divine, and after his death his tomb became an object of worship to the inhabitants of Alur, and then one Krishnaya wrote a purana or life of Etcharddappa, which is a kind of local Bible for the people who worship the tomb. This purana I have been allowed to have copied, and the following free translation made by Rev. D. S. Borgai, of the S.P.G. Mission, Betgeri-Gadag, is given here as a specimen of the kind of so-called religious books, the reading of which accompanies the different cults prevalent in different villages.

C. S. Rivington.

THE STANZA OF ETCHARDDAPPA.

Hail to my Gwne, most excellent Sachidananda.

Hail to thee, most excellent Shārāda (*i.e.* wife of Brahma).

Be gracious to us, O Maruti.

The commencement of Etcharddappa's stanza, let this be auspicious.

If Māhāshesha (the great serpent) is unable to describe the glory of the great God on earth, what am I able to do? My little tongue is insufficient. The power of the excellent shiva, who resides in my mind, has declared the glory of Etchara; no mean words should be uttered! Listen, attentively.

In the beginning a certain chief called Anumish erected in a moment, with great valour, various beautiful towers, houses of innumerable stories, and thrones of perfect order. He was called Vishvakarma, or the Creator of the Universe, and his creation was superior to that of Viranchi. The three worlds glorified him, and Narayana said, "Who can equal him?" Narahara (*i.e.* Shiva) himself, being much pleased with him, praised him, saying, "Come, I will give Thee gifts, ask quickly." He being filled with great joy, bowed down his head, folded his hands, and said, "O Three-eyed Shiva, Thou protectest me, bestowing sufficient happiness; I have no desire for more riches than these; take away my unceremonial name, Vishvakarma (*i.e.* Creator of the Universe), quickly, and make me pure, O Lord of Parwati." Then Shiva replied, "Go Thou, Karma, into the world, abandon the worldly creation, lead a religious life, look on all things as equal, despise caste distinctions, lead a mendicant's life, and live uttering noteworthy words." In this way Ayappaya acquired the great name of "Linganabandi" (*i.e.* the Ling Rock) in the world. He and his virtuous wife, Konnamma, were leading the happiest possible life. They had riches, and happiness, and no care whatever, and were called the Great Gurus (*i.e.* Religious Teachers) of the Panchals (*i.e.* Goldsmiths, Blacksmiths, Carpenters, Stone-cutters, and Coppersmiths).

One day in spring, the husband and wife were sitting alone, when the wife said to her husband, "Dear, will you listen to my heart's longings? How blessed among the nations of the world are they that have progeny! This body is of no value at all without the bringing forth of children, the acquisition of merit, and the attainment of

heaven"; and she continued, "how pleasing it is to lay the children in a wooden cradle, to utter 'Joe, Joe, Joe,' to sing the lullaby, to shower kisses, to enjoy its pleasure, to take the child upon the slender waist when it is restless." And she threw a side glance at the same time upon a bitch, suckling its pups, and noticed the overflowing of its teats, and its showering of abundant kisses on them. While she was thus anxious The Mahesha (*i.e.* The Great God) came to her in a dream, and said, "Why do you weep? I will give you two sons, and one of them will become very famous." When Mukkanna (*i.e.* The Three-Eyed) said this, her pleasure knew no bounds, and her anxiety left her, and the signs of conception appeared forthwith. The same was seen by all the public, and after the ninth month she brought forth her first son, who resembled the Full Moon, and as Pashupati (*i.e.* The Lord of Beasts) had forewarned her in the dream, on her thinking about the name, she called the child with pleasure and said, "Thou art the Etcharadaya, Etcharaddappa, Etcharaswami." She made him various child's clothes, and omitted to do nothing for him. And when she made preparations for his Upanayānā (*i.e.* The Triple Thread) Ceremony, and his nuptials with great pomp, the child (Etchara) then, curbing his severe passion, said in a few words, "I am no enjoyer of sensual pleasures. I am pure. I am God." Then he went away to visit the holy places of the world. Afterwards she brought forth her second son, and said, weeping, "You at least will remain with me," and so he received the appellation of Ulliappa (Remainer). Etchara, while visiting holy places, came across a Tiger's den and entered it with great pleasure, but the Tiger fiercely growled and opened its jaws wide in great anger; but when the dust raked up by its paws flew into its eyes, all its wrath fled away, and it straightway took to its heels, trembling in every fibre.

Then, when Etchara went out to view the cities of the world, he found Alur, a very great city. In this village there was a very strong man by name Kalmesha, and a landowner of Jalyal in the Kaliyuga (*i.e.* the fourth age of the world) and another Pawadi Nayaka; these asked him to show them his Fiery eye, and he, calling himself a

" Three-eyed," showed them three eyes, and caused them to vomit blood.

Then, saying that Alur was situated by the famous River Mālhāpahāri, he looked on it as a sacred place and made his residence there.

Then, while he was working miracles residing in a cave, his fame spread far and wide. Then all the inhabitants, strangers, and outsiders were greatly surprised, and the village officers (viz. The Patel and the Scribe), and the aged folk built him monasteries and presented him with fields. The weavers, too, believed on him, and sought boons at his hand, which he granted them freely.

Now as to the conduct of the dogs who always accompanied him; these innumerable dogs, such as Kallama, Kariamma, Karidurgi, Bārgi, Banashenkari, titled Hanumanta, and the rest, used to bite fickle persons and slanderers. Now listen to a miraculous thing about one of these. Yogisha (Etchara), seeing a bitch lying behind a pup destitute, called to Karikalli (or Kallamma), who was big with pups. And the moment he said " Adopt this pup," she ceased to be with young and the adopted pup began to suck abundantly from off her teats. The people seeing this, marvelled much.

Then the water dried up, and the sky was clear of clouds, and people were expecting a great famine; the people weeping and crying said, " To whom shall we go? " " Let us go to the Great among the just and devout persons of this world, viz. Etchara." And they, prostrating themselves before him, said, " O Etchara, give us rain." He answered, " O foolish people, go and dig tanks," which they did, and at that moment, just as glad tears flow from the eyes of those who are much favoured by God, the clouds showered rain upon them for three days, and they had very good crops. Then they prepared for Etchara a gorgeous waistband, a necklace of the finest jewels; bracelets, armlets, anklets, and various other ornaments, and gladly brought them to him saying, " Arise, O Sire," and then they gave him a bath, and dressed him up in silk garments, and placed on his person the ornaments they had brought, applying to him various scents and precious oils, and they burnt incense in well-scoured censers, and

offered him a sumptuous dish of sweet food and betel nut and pan, and so properly dressing him up, hailed him as " Thou are the 1,180,000th Paigumber King."

Then between January and February the people of the town coming together made up their minds to keep a public festival by making a pompous exhibition of Etchara by carrying him in a chariot. And they made every preparation for it. Now the news of this spread all over the world. I will tell you of all who came to this festival : they were from Dharwar, Hubli, Torgul, Badami, Miraz, Tasgon, Hariur, Mysore, Rayachur, Advani, Nepal, Bhutan, Bengal, Maliyal, Maharashra. There were Guzar (Marwari), Cholyas, Karnatics, and gorgeously decked oxen, innumerable horses, and palanquins which had been brought with great rejoicing. The Brahmins, Lingaits, Panchals, Weavers, Shepherds, Potters, and people of various castes and creeds had pitched their tents all over the fields, and went to see the Festival by night—God alone can describe it more fully. For half the night they rejoiced with torches, and various fireworks, playing upon tabors, bugles, deep-sounding drums, the tom-tom and dom-dom sounding tabrets, and fiddles; while the torches were burning all the while.

The next day being the fifth day of the month, they brought to Etchara all sorts of favourite dishes, and broke cocoanuts before him, with ceremonial waving of lamps, and placing their offerings in his hand they said, " Accept this devotion of thy poor servants." While the women and children, after partaking of a hasty meal, were coming in pompous raiment, the butchers of Gādgulli, pushing them aside, made an obeisance to Etchara and said, " O Father and Emperor, we have come to thy feet, accept our salutations; we have been fed with a dish of white Jwari more than we liked, give us six pounds of Ganza to smoke, and if you will give us a pot of Toddi to drink, then, though these things will pass away, your name will be remembered. Think us not to use mere flattering words like the notorious thieves, but grant us our request this moment without delay; we are far greater than the rebellious people of Andigeri, the vulgar men of Hebballi, the extremely

poor folk of Badami, the very timid men of Jakanoor, and the gritless men of Jaliyal."

Now I will describe to you all those that came with Kalasas (*i.e.* ornamental pieces of pointed brass) and mirrors. The numberless maidens that came were as beautiful as the full moon, the arms of their cholies (*i.e.* jackets) were befitting them, as the trunk befitteth an elephant; their hair braids were falling on their backs like black cobras, and when such maidens winked mischievously and cast side glances, then, as an animal gets itself entrapped at the very enticement of the net, so also, the men seeing the maidens, were as if dragged to their embrace, and their mouths watered at the tempting glances shot at them by the maidens. This pleasure, these glances, these splendours, and charms of the accompanying maidens increased greatly, and the statesmen and Kings gathered round and said to Etchara, "Get into the chariot soon," and they began to pull this chariot with clappings, and showers of sugar-cane pieces, coconuts, and dates. The noise of the sharp-sounding horns, loud-sounding bugles, and of the capering horses resounded again and again. The dancers and singers danced and sang, and thus they dragged the chariot out in public.

Next day they kept the Festival of "Okali" (*i.e.* throwing coloured water on persons), and got rid of their sins, praised Etchara, and took leave of him and said, "If you give us sacred ashes it will be like gold to us and as an ornament to the rich. Hail to Thee, O Great Almighty, Thou that conferrest gladness on Thy devotees, Thou great Light, grant boons and gladness to us who will come to Thee year by year."

This stanza was written by the Squire of Kūrtakoti, a mortal of this world, by the grace of Kalmesha and not by his own merits. He who will write this, or read this, or hear this, will get rid of his sins and will come to know the way of religion, and the Almighty Himself, not forgetting him, and mercifully protect him.

Hail, God! it is finished. Here endeth the Stanza of Etcharaswami.

SERVICE ABROAD.

To say that the world is getting smaller is a commonplace of our day; and as the world is growing smaller the Church is growing larger. Politically we are learning to think Imperially; colonial conferences are growing more common; there is a greater and freer intercourse between the different parts of the Empire than has ever been known before; the stream of emigration from the Mother Country is increasing by leaps and bounds; and this year has seen the unprecedented spectacle of the Sovereign following his Coronation by an Imperial Durbar at Delhi; a proceeding which it is not dimly foreshadowed may be extended to other parts of the Empire.

This tendency is bound to be reflected in the life of the Church as well as the State, and such we find to be the case. The Lambeth Conference of 1908 passed a resolution to the effect that, since it is generally acknowledged that the system of encouraging men to work abroad for a period of three or five years has proved successful, it should be continued and carried out more thoroughly and systematically. The English Archbishops have issued a special appeal for clergy to leave England and work in Western Canada. At a recent conference of the J.C.M.A. the chairman and other speakers seriously propounded that every priest within seven years of his ordination should volunteer for work abroad.

Thus the movement is in the air and growing. But so far the views expressed on the subject have been chiefly either of those high in authority or of others who, though they see the need keenly, have not had the opportunity of trying work abroad themselves. Nor is this surprising: the movement in its present proportions is of such comparatively recent growth that there has been little time for

any of the younger men who have gone abroad and come back to make their experience heard. The writer himself has recently returned from a period of service abroad; and it is in the hope of helping to supply the lack of information from the rank and file of those who have tried it that he now ventures to put his pen to paper.

Let him, to start with, make it quite clear what is meant by " service abroad " in this article. By the expression he means doing a limited term of work out of the British Isles. It would generally take the form of pastoral work among English-speaking people, though there is also room for short service in connection with educational Mission work, such as is carried on in Mission colleges in India: in any case, it would not necessitate the learning of a new language.

There is no necessity to emphasise the need of men for this work abroad. Every member of J.C.M.A., every reader of a Church paper, is aware of the insistence of the appeals: in getting an exceptionally attractive post filled up the writer himself has had painful experience of the great difficulty there is in procuring men. It is because he feels that the lack of response is largely due to ignorance of the tremendous advantages of work abroad that he is venturing to write this article.

For the sake of clearness the advantages may be divided into two classes: first, those to the men who go out; secondly, those to the Church at large.

With regard to the former. First of all, service abroad enables men to see something of the world. This in itself is of the greatest value; and also to the clergy is often not easy of attainment.

Secondly, travelling, and especially living, abroad improves men vastly. It enlarges their conceptions and helps them to see human nature, especially male human nature as it is. For the clergy again this is often particularly difficult: the circumstances of their lives are in many cases peculiarly narrowing. We all know that once a man dons a clerical collar other men put on a different behaviour in his presence. If, previously to being ordained, his surroundings have consisted purely of theological college, university, school, and rectory home, all

in England, he will have had little chance indeed of seeing men as they really are.

A third advantage is that work abroad, as the Bishop of Pretoria has lately been emphasising, increases one's faith in the Gospel. A man can never fully realise what it means to live in a Christian atmosphere until he gets away from it. The bishop was speaking of his own experience in a British colony; the writer has had the same experience in India, where it has been enhanced by contact with Hinduism and Mohammedanism. Work abroad is therefore often of the greatest help to a knowledge of comparative religion.

Yet another very real advantage is the greater opportunity afforded of suffering for Christ. In any case, it will mean exile from home and dear ones, and in addition to that it may involve working under climatic conditions which are very trying to the flesh. Those who have to face tropical summers will experience very much more real physical discomfort than they can ever know in England. This being undertaken in the cause of Christ will bring with it a spiritual blessing and accompanying joy which would otherwise be unknown. Thus service abroad not only tends to widen a man mentally, but also to deepen him spiritually.

Another advantage to the individual is that all this experience will certainly make his ministry more acceptable to men, and himself more valuable to the Church when he returns to English work. This brings us to our second class of advantages—those to the Church at large.

One obvious advantage is that service abroad is of the greatest help to foreign Mission work at home. Missionary study is being pursued by the clergy at home, especially by the younger clergy, with a zeal that has previously been unheard of. But a book knowledge of Missions can never be more than a half-knowledge, however keenly it may be undertaken. Service abroad brings a man into direct contact with Missions, even though his own work may be purely among white people. Every man who has been out should be available as a missionary deputation on his return. This helps to bring the Church at home into living touch with work abroad: this is

especially the case with the parish a man goes out from and the parishes he works in on his return. The foreign field is brought home to them much more intimately than it could ever be by the passing visits of missionaries on furlough. Incidentally, it should help to provide the latter with more of the rest which they need and have earned.

A second advantage to the Church at large is that as service abroad becomes more common the ministry will become a more attractive calling. It will be realised that as a vocation it is second to none in the opportunities for service, for travel, and for knowledge of the world and of men which it affords.

It will thus tend to provide more clergy for the Church at home as well as the Church abroad. As regards the Church abroad, we believe that a large increase of foreign service would help to procure more missionaries for the heathen. Mission work, with the numerically insignificant exception of work in Mission colleges, means foreign service for life, at least in intention. It means, unless it is to be a discreditable farce, a real burning of one's boats; it is largely a leap into the dark, a plunging into a life of which one can have had no previous experience. It is only those who have a very real consciousness of vocation who venture to face these risks. The writer believes that many men, in whom this call would never crystallise at home, would become conscious of it through living abroad, and would elect to remain in the Mission field. The C.M.S. short-service system has already produced this result. The better shepherding of English Christians abroad will also tend to remove one of the greatest stumbling-blocks to Mission work—viz. unworthy Christian lives.

This brings us to the greatest advantage of all. Service abroad will alone enable the Church of England to fulfil her Imperial responsibilities. We are apt to forget that the Anglican Church has the whole British Empire entrusted to it by God as its field of work. If it fails to cope with crying needs in any part of the Empire, it is failing in the task that has been given to it. Broadly speaking, the problem at present is this: at home we have vast multitudes in a small space; in the Empire we have

comparatively small numbers scattered over a vast area—both need shepherding. It is the consciousness of the crying need at home which keeps many of the best of the junior clergy from volunteering for work abroad, and which leads many of the bishops at home to discourage this volunteering. Service abroad is the remedy for this state of affairs. However useful his work is, a junior priest, wisely, very rarely stops in his first parish more than a few years. If he can leave that parish with its crying needs to work in another *English* parish, he can equally well leave it to serve abroad for a few years, where the need is really greater. If only more priests and bishops could be converted to this truth and act upon it, there would be no more danger of any part of the vineyard being unduly neglected. The crying scandal of large areas in which Christian people are absolutely without the Word and Sacraments would be ended for ever. Why is it that this truth is being recognised so slowly? Why is it that volunteers are still too scarce?

It is not until one has personally sought for men that one realises the variety of reasons against going that can be offered. Parents or other relatives cannot be left; the claims of present work are more urgent; the bishop discourages it; health would be damaged; work at home would become permanently unsettled; promotion would be interfered with, &c.

With regard to parents and relatives, and claims of present work: both, as a rule, benefit rather than lose; parents receive an improved son with redoubled joy, and parishes gain through living touch with the foreign field.

And what of the bishops who keep men back? The writer knows from experience that this is often a very real hindrance. He himself obeyed what he felt to be a genuine call against the wishes of his own diocesan, and he knows of others who have been restrained largely by their bishop. Of course, this is only true of some of the bishops; others are magnificent in the way in which they encourage men to go out. It is directly owing to a bishop that the writer has succeeded in obtaining a successor to the post which ill-health compelled him to leave. This leads him to believe that the key of the situation rests very

largely in the hands of the bishops. His Grace the Archbishop of Canterbury at the last J.C.M.A. Conference in London expressed surprise that the very strong appeal which he and the Archbishop of York have made on behalf of the pressing claims of Canada had met with an inadequate response. If their Graces could convert the bishops, they would get all the men they need. Let them approach the Upper Houses of Convocation; let them once persuade each bishop to spare them for a limited time a certain number of suitable men, and the men will be forthcoming. If the likely men are approached personally by their own diocesans, and assured, perhaps, that they will receive additional episcopal approval on their return, there will be no difficulty in getting the men. There must, of course, be no shadow of compulsion about the call, nor would compulsion be in the slightest degree necessary.

As regards health: except in the tropics this would probably be vastly improved; nor is it likely to be permanently damaged in the tropics, if the medical examination is strict and proper precautions are taken while out there. What risk there is adds to the salt of self-sacrifice.

Will a man who serves abroad be spoilt for work at home on his return? The writer, from his experience of those who have returned, is certain that in ninety-nine cases out of a hundred the opposite effect will be produced. This is largely because the wrong sort of man is not likely to be chosen for work abroad, and the right kind of man is pretty certain to be improved. He must, however, be careful when he does return—if a living is not available—to either take a post under a vicar he can work with, or else get a curacy-in-charge.

As concerns promotion: the question ought not to come into consideration at all; but, as it is of weight with some, it must be faced. Some bishops keep the names of those who have gone abroad on the diocesan list, and count in the years served at the front. There is always the possibility, however, that a bishop who does this may be succeeded by one who pursues a different policy. Nor does it follow that the priest who returns to England will always be able to find the right post in his old diocese. If he has served in the tropics, he will very likely be limited to working in a southern diocese, at least at first. A good

deal will depend upon the age of the man when he goes out and the time he stops abroad. If he is not away more than five years—which he ought not to be—and is in the early thirties on his return, he should have a good chance of promotion in any diocese, and an excellent chance if he can get back to his old bishop.

A word about the kind of men for the work. Any man of average ability and manners ought to do. Humility and common-sense, if absent, will probably be knocked into him—at least this is more probable than it would be if he remains at home. In the writer's opinion the ideal age for offering for pastoral work is from twenty-seven to thirty years; for educational work a man may profitably go out straight from the university. In nearly every case the volunteer will have to be unmarried, and he must generally, though not invariably, be prepared to remain unmarried until his time of service has expired.

To sum up: service abroad is of great benefit to the individual; it tends to enlarge his mind by increasing his knowledge of the world and of human nature; it also tends to deepen his spirituality by the enhanced appreciation of the Gospel and opportunity for self-sacrifice, which it affords. It is also of great benefit to the Church; it tends to render the clergy more serviceable and acceptable in their ministrations, and will therefore make the priesthood a more attractive vocation to the right class of men; it enormously helps the cause of foreign Missions at home, and should help to increase the number of missionaries; above all, it alone will enable the Church to fulfil its Imperial responsibilities.

All this may sound very rose-coloured. The writer, however, can honestly say that all he has written is the result of his own experience. He can never be too thankful for having been privileged to go abroad, and has yet to meet the man who regrets having done so.

But, after all, these pros and cons are largely surface matters; the important thing is obedience to God's call if it comes. In view of the need abroad, the writer believes that the call must be coming to more men than are accepting it. If these lines help any of the waverers to volunteer, it will be a cause of great joy to

ONE WHO HAS TRIED IT.

THE INDIAN RELIGIOUS CENSUS

For the student of Christian Missions there exist no more valuable records of missionary progress than the volumes containing the details of the four census returns which have been taken in India at intervals of ten years. One advantage which these returns possess when compared with missionary reports is that it is impossible for anyone to suggest that their accuracy has been affected by a desire on the part of those by whom they were taken to prove any theory, or to increase or diminish the returns relating to any particular religion. There are few to whom the latest of these returns will cause more surprise than to the missionaries to whose work they refer. Each missionary society possesses statistics in regard to the number of Indian Christians connected with its particular sphere of work, but had a committee of representatives of all the societies been asked to draw up an estimate of the number of professing Christians in the Indian Empire at the present moment, or, rather, at the moment when the census of 1911 was taken, it is certain that their estimate would have been considerably below that which has been issued on the authority of the Census Commissioners. As far as India is concerned it cannot with reason be alleged that missionary returns have been inflated, or that they tend to give an exaggerated impression of the progress which has been attained within recent years; nor is there any reason to suppose that if a Government census could be taken of all other countries in which missionaries are now at work, a comparison between such returns and the missionary statistics of the particular country would differ from each other otherwise than they differ in India.

On the following page we give a series of figures which

we have compiled from the official returns issued by the Census Commissioners in 1881, 1891, 1901, and 1911, which will repay careful examination. In interpreting this table we need to remember that it includes Christians of European and Eurasian birth as well as Indians. In order, therefore, to discover the rate at which the Indian Christians are increasing we ought to leave out of account European and Eurasian Christians.

THE INCREASE IN THE CHRISTIAN POPULATION OF INDIA DURING THE LAST THIRTY YEARS.

—	1881	1891	1901	1911
Provinces—				
Ajmer-Merwara	2,225	2,683	3,712	5,432
Andamans and Nicobars	—	483	486	566
Assam	7,093	16,844	35,969	106,389[1]
Baluchistan (Districts, etc.)	—	—	4,026	5,030
Bengal	128,135	190,829	275,125	319,384
Berar	1,335	1,359	2,375	incl. in C.P.
Bombay	138,317	161,770	208,030	233,246
Burma	84,219	120,768	147,525	210,081
Central Provinces	11,949	12,970	24,809	34,697[2]
Coorg	3,152	3,392	3,683	3,553
Madras	711,080	865,528	1,024,071	1,191,259
North-West-Province	—	—	5,273	6,585
Punjab	33,420	53,587	65,811	198,106
United Provinces	47,664	58,441	102,469	177,949
States and Agencies—				
Baluchistan (Agency Tracts)	—	—	—	55
Baroda	771	646	7,691	7,203
Bengal States	—	1,655	3,241	38,530
Bombay States	6,837	8,239	11,157	12,411
Central India	7,065	5,999	8,114	9,358
Central Provinces States	24	338	782	38,704
Hyderabad	13,614	20,429	22,996	54,296
Kashmir	—	218	422	975
Madras States	634,903	714,651	910,409	1,154,209
Mysore	29,249	38,135	50,059	59,844
Punjab States	279	322	780	1,645
Rajputana	1,294	1,855	2,840	4,256
United Provinces States	—	—	486	1,745

[1] 1911 figures include Eastern Bengal. The returns from Bengal and Assam in 1901 were 311,094 and in 1911, 425,773.
[2] 1911 figures include Berar.

TOTAL NUMBER OF CHRISTIANS IN THE INDIAN EMPIRE.

1881	1891	1901	1911
1,862,634	**2,284,380**	**2,923,241**	**3,876,196**

TOTAL POPULATION OF THE INDIAN EMPIRE.

1881	1891	1901	1911
253,896,330	287,314,671	294,361,056	315,132,537

Europeans in India.—The persons of European or American domicile or descent number about 200,000 (of

whom less than 56,000 are females), compared with about 170,000 in 1901. The British troops in India account for 74,481 out of this total. Of these, considerably more than half belong to the Anglican Communion, one-fifth are Roman Catholics, 15,000 are Presbyterians, and 7,000 are Methodists.

The *Eurasians*, to whom the confusing title Anglo-Indians has recently been given, number about 101,000, as against 89,000 in 1901. Of this number, 57,000 are Roman Catholics, 34,000 are Anglicans, 2,500 are Methodists, 2,200 Baptists, and 1,900 Presbyterians. The large increase in the number of Eurasians connected with the Roman Church is due to the very efficient Roman Catholic schools which are being established throughout India, both for Eurasians and Europeans. The decrease in the number of Eurasians connected with Anglican Missions should emphasise the pressing need of strengthening the Anglican work amongst them. The combined European and Eurasian population is less than one in a thousand of the total number of inhabitants.

After deducting the Europeans and Eurasians, we find that the total number of Indian Christians is as follows: 1881, 1,506,098; 1891, 2,036,178; 1901, 2,664,313; 1911, 3,574,770. From the missionary standpoint it is of special interest to note the rate at which the number of Indian Christians has been increasing during the four decades under consideration. The rate is as follows: 1871-1881, 22 per cent.; 1881-1891, 33.9 per cent; 1891-1901, 30.7 per cent.; 1901-1911, 34.2 per cent. To put this information in a different form, it may be stated that, roughly speaking, the Indian Christians in the Indian Empire numbered one in 143 in 1891, one in 111 in 1901, and one in 86 in 1911. Those interested in the spread of the Christian faith in India sometimes tried to forecast the future and to estimate the length of time which may be expected to elapse before India becomes a Christian country. It would be most unwise to rely upon statistics of progress in the past in order to prognosticate what the future has in store, but this at least may be said: Should the increase which has been taking place during the last thirty years be maintained, in fifty years' time the Christians will number one

in twenty-one of the population, in one hundred years they will number one in five, and in one hundred and sixty years the whole population of India will be Christian. This calculation would not be affected by any increase or decrease in the whole population in the future years.

The rate of increase has varied considerably in different parts of India; in the Central Provinces and Central Provinces States, while the general increase of population has been 18 per cent. the Christian increase has been 162 per cent. The population of the Madras Presidency, excluding the Travancore and Cochin States, has increased by 3 per cent., whilst the Christians have increased by 16.9 per cent. In the case of Burma, the statistics revealed by the Government Census are much more encouraging than missionaries had anticipated. During the last ten years there has been an increase of fifty-six thousand Christians. The ratio of increase has been 44 per cent. In the Punjab the increase in the Christian population during the past ten years has been greater than in any other part of India—*i.e.* from 37,695 in 1901 to 163,220 in 1911, or 333 per cent.

The following table shows the number of Christians of Indian nationality according to the last three census returns:—

INDIAN CHRISTIANS.

Provinces	1891	1901	1911
Madras	825,424	983,888	1,150,379
Travancore and Cochin .	713,403	892,054	1,149,495
Bengal and Assam . . .	167,304	258,305	367,079
Bombay	127,575	171,214	191,173
United Provinces . . .	23,406	68,341	136,469
Punjab	19,639	37,695	163,220
Burma	101,303	129,191	185,542
Mysore	27,981	39,585	46,554
Total of all India . .	2,036,590	2,664,000	3,574,770

When we turn from considering the general progress of Christian Missions in India to note the progress attained by various missionary bodies, we observe that the Roman Catholic Indians have increased from 1,122,508 to 1,393,720. The section of the Syrian Church in South India which has accepted the Roman obedience has

increased from 322,583 to 413,134. If we add these to other Roman Catholic returns we find that the total Roman Catholic Indian population in India in 1911 was 1,806,854. If we add to these the European and Eurasian Christians who are Roman Catholics we get a total of 1,904,006. The rate at which the Roman Catholic Indians have increased during the decade is about 24.8 per cent. This is a much slower rate of increase than that of any other large body of Christians in India.

Anglican Missions.—In interpreting the figures which are given for Christians connected with the *Anglican Church*, we note that in 1901 and in the earlier returns all Indians who called themselves Protestants and did not claim to belong to any particular Church or body, were returned as Anglicans. In this way 92,644 Christians were added to the Anglican total in 1901. In the census for 1911 all Protestants who did not claim to belong to any particular Church were entered in a separate column by themselves. In order, therefore, to compare the number of Christians connected with Anglican Missions to-day with those which existed in 1901, we must deduct from the returns for 1901 92,644. We then discover that the number of these Christians has increased during the past ten years from 213,008 to 332,000—that is, an increase of 56.2 per cent. The small place occupied by Anglican Missions in India may be gathered from the fact that only one out of every eight Christians in India is in communion with the Anglican Church, or, if we take Indian Christians alone, only one in 11.

The Christians connected with the *Baptist Missions* have increased from 217,000 to 331,000. The greatest increases in the number of adherents belonging to their Missions has been in the hills of Assam and in Burma, where their Missions are of long standing and splendidly organised.

The *Congregationalists* have increased from 37,000 to 134,000. This increase has been chiefly in Southern India. The Indian Christians connected with the *Presbyterian Missions* have increased from 42,000 to 164,000, and those connected with *Methodist Missions* from 68,000 to 162,000.

Lutheran and *German Missions* have increased from

154,000 to 217,000; 52,000 are returned as Indian members of the Salvation Army.

Comparing the rate at which Roman and non-Roman Missions have progressed during the last decade, we find that the Roman Missions show an increase of 24.8 per cent., whilst the non-Roman Missions, taken as a whole, show an increase of 45 per cent.

The progress which Indian Christianity has made, as compared with other religions, during the last ten years is as follows: Christianity, 34.2 per cent.; Hinduism and animistic religions, 6 per cent.; Mohammedanism, 5 per cent.

THE CHRISTIAN POPULATION OF INDIA, 1901–1911.

THE following table shows the increase in the total Christian population of India during the last ten years. The figures in dark type are those of the present census :—

—	Indians	Eurasians	Europeans	Total
Anglicans (1901)	213,008	35,779	111,668	360,445[1]
„ (1911)	**332,372**	**34,553**	**125,392**	**492,317**
Roman Catholics (1901)	1,122,508	45,697	33,964	1,202,169
„ (1911)	**1,393,720**	**57,024**	**40,120**	**1,490,864**
Syrian Christians (1901)	248,737	1	3	248,741
„ (1911)	**315,157**	—	**5**	**315,162**
Romo-Syrians (1901)	322,583	—	3	322,586
„ (1911)	**413,134**	**6**	**2**	**413,142**
Baptists (1901)	216,915	2,017	2,108	221,040
„ (1911)	**331,540**	**2,239**	**2,817**	**336,596**
Lutheran and allied Denominations (1901)	153,768	287	1,400	155,455
Lutheran and allied Denominations (1911)	**216,842**	**188**	**1,469**	**218,499**
Methodists (1901)	68,489	2,420	5,998	76,907
„ (1911)	**162,277**	**2,573**	**6,904**	**171,754**
Presbyterians (1901)	42,799	1,439	9,693	53,931
„ (1911)	**164,068**	**1,911**	**15,149**	**181,128**
Congregationalists (1901)	37,313	140	421	37,874
„ (1911)	**134,240**	**289**	**735**	**135,264**
Salvation Army (1901)	18,847	13	100	18,960
„ (1911)	**52,199**	**19**	**189**	**52,407**
Total Christian population (1901)	2,664,213	89,251	169,677	2,923,241
Total Christian population (1911)	**3,574,770**	**101,657**	**199,776**	**3,876,203**

[1] Omitting the 92,644 unclassified "Protestants" which were added to the Anglican total in 1901 but omitted in 1911.

The greater part of the conversions to the Christian faith have been won from the out-castes or from the lowest castes amongst the Hindus. This fact does not, however, necessarily imply that when the fifty or sixty million out-castes in India have become Christians the progress of Christianity will stop or at any rate be greatly retarded. If, as seems likely, these out-castes accept the Christian faith within the next half-century it is certain that their conversion and the rise in social status which their conversion will incidentally involve, will react upon the whole population of India, whether Hindu or Mohammedan. There are already indications to be seen in South and West India that mass movements towards Christianity are about to occur amongst those belonging to the Sudras, who constitute the largest of all the Indian castes. The undermining and eventual abolition of caste influences which will follow the conversion to Christianity of the out-castes will do away with the chief obstacle to the spread of Christianity throughout the land. The Mohammedans, who number 66,623,412, show little signs of increasing, and during the last decade have not kept pace with the natural increase of the whole population, nor does it seem likely that they will win many proselytes from among the adherents of other religions. It is impossible to forecast the influence which will one day be exerted upon the Moslems of India when they are surrounded by a Christian population of the same races and speaking the same languages as themselves, but it is likely that the difficulties which at present stand in the way of their acceptance of the faith of Christ will then be decreased. That the conversion of Moslems on a large scale to the Christian faith is not inconceivable may be seen from the fact that there are to-day in the Dutch East Indies 24,000 converts who were formerly Moslems.

The Rev. W. E. Holland, formerly head of the Oxford and Cambridge Hostel at Allahabad University, writing in THE EAST AND THE WEST,[1] quotes the words of an Indian student who said: "We will fight for caste to the end. You know quite well that if it were not for caste three-

[1] January 1912.

quarters of the men in this hostel would be Christians to-day." Mr. Holland, who takes a highly optimistic view of the future of Christianity in India, maintains that the castes, when permeated by Christian thought and sentiment, must soon begin to move. "When the move begins," he proceeds, "there will be a landslide into the Church. That landslide will sweep on one side the missionary and all his works: there will be heresies galore. But a Christian nation will be born in a day."

The figures of the Indian census returns which we have been considering, whilst they afford mathematical demonstration that the number of Christians is increasing in India, are but a skeleton outline. They need to be clothed with flesh and blood in order that their significance may be appreciated. It is instructive to learn that India is becoming Christian at a rate unprecedented in the history of the world, but to realise what this means one needs to go out to India and to walk through the districts where the Christian faith is being taught, and to note the changes which are taking place. A visitor will not need to ask as he enters any particular village whether its inhabitants are Christians. A glance at their faces, or even at the faces of their children, will show whether the spirit of fear engendered by the debased form of Hinduism which is professed in the average Hindu village has been exorcised, and whether Christian hope and freedom have taken its place. He may find many who call themselves Christians, but whose lives are unworthy of their profession, but the proportion will not be as large as he will have been prepared to discover if he is acquainted with what happened in Europe for long periods after its several races became nominally Christian; nor will the superficial Christianity of a few greatly lessen the impression which will be produced upon him as he comes to understand the marvellous transformation which is taking place in the experience alike of individuals and of communities.

The time has gone by when the Christian missionary may be called upon, in the presence of persons of average intelligence, to justify his existence, and the day is at hand when he and the results of his work will be regarded as providing the strongest proof that can be afforded for the

truth of Christianity. A century ago the missionary was wont to appeal to texts contained in the Bible in order to defend his own position. To-day the Christian apologist who is concerned to defend the Bible against those at home who deny its divine inspiration is turning to the missionaries who are engaged in putting its inspiration to the test, and whose experience can enable them to form an up-to-date opinion in regard to the claims which have been advanced on its behalf. We have come to realise that the only irrefutable proof that the Bible was inspired is that it continues to inspire those who come under its influence. Upon the answer to the question, What is the missionary prospect to-day? depends the answer to the further question, What hope is there of maintaining the belief in the Christian faith at home? If the missionary can show that the Gospel is still the power of God unto salvation, and that in every country and amongst every people where Christian Missions are being carried on to-day those who accept the Gospel message are in course of being converted from selfishness, and are being born again into a new and higher life, he can provide evidence for the inspiration of the Bible and for the truth of the Gospel message which cannot be refuted. On the other hand, if the Christian Missions of to-day are a failure, as some of their critics assert, and if the Gospel message, when brought into contact with dead or dying faiths, cannot be shown to be a vital force, it is most unlikely that Christian apologists at home will long be able to defend their position. Upon Christian Missions abroad are fixed the eyes of all who rightly apprehend the nature of the crisis with which the Christian Church at home is confronted.

CHARLES H. ROBINSON.

EDITORIAL NOTES.

Introductions to our readers.

THE name of *Sir Harry Johnston* will be known to all our readers as that of one who has seen a good deal of Missions in different lands and has taken a sympathetic interest in their work. We were indebted to him for an article on "The Missionary Attitude towards Negro Labour in Africa," which appeared in our issue for July 1903.

The *Rev. Charles Haldon* has been for some years an organising secretary in connection with the Church Missionary Society, and is the author of "Home Parishes and Foreign Missions."

Bishop Gibson's name will be familiar to our readers. There is no contributor to the pages of this review to whom our readers owe a greater debt of gratitude.

Dr. Weitbrecht is another old friend. After more than 30 years spent in actual missionary work in the Panjab, he has now become the secretary to the Board of Missionary Study, which has been organised as a result of the Edinburgh Missionary Conference.

Miss Ballard, who writes from Japan, where she has been engaged in missionary work for many years, is the author of "Jottings from Japan," published by the S.P.G., and of several other books.

Canon Rivington, who writes from Betgeri, in the diocese of Bombay, has been a missionary in India for thirty-five years. Our readers were indebted to him for a very instructive article entitled "Contrasts and Likenesses" which appeared in our issue for October 1908.

The *Rev. T. P. George*, who worked for some years in Jamaica, is the author of the article entitled "Jamaica as a Missionary Centre," which appeared in our issue for April 1908.

We are glad to welcome another article from the *Rev. C. F. Andrews*, of Delhi, who has helped us on several past occasions. In our next issue we hope to be able to notice a study-circle text-book on "Educated India," which is about to be published.

Japanese religions.

In our last issue we included an account of the invitation which had been addressed to representatives of Buddhism, Shintoism, and Christianity by the Japanese Government to confer together in order to promote the moral and social welfare of Japan. The conference suggested took place on February 25, when seventy-two delegates were present, seven of whom were Christians. The conference, after prolonged discussion, adopted the following suggestions :

"We acknowledge that the will of the Government authorities, which led us to hold the conference of the representatives of the three religions, is to respect the authority of religion, which each possesses, to promote national morality, and to improve public discipline, without spoiling our original creeds; and the statesmen, religionists, and educationists, non-interfering with one another, and to maintain the honour of the Imperial Household and to contribute to the progress of the times. As this is in accordance with our original maintenance, we comply with the request of the authorities and promise to make all possible effort for perfectly discharging the onerous duty of the betterment of the nation, always adhering to our own belief. Simultaneously we hope that the Government authorities will never be short of their endeavour and assistance in realizing the ultimate object of this conference. With those principles and object in view, we have made the following decisions : (*a*) To foster and develop our respective creed, to promote the welfare of the State, and to contribute to the developments of national morality. (*b*) To hope that the authorities concerned will respect religion, to fraternize the relations between the statesmen, religionists, and educationists, and to contribute to the progress of the nation."

The loss of the "Titanic."

THE scene which occurred on board the *Titanic*, ere it sank into its ocean grave, raises a question to which we should like to know the answer. A correspondent of the *New York Times*, referring to the command which was given

and acted upon whilst the *Titanic* was sinking, "Women and children first," writes:

"On the average, a man is stronger than a woman, he is worth more than a woman. He has a longer prospect of life than a woman. There is no reason in all the range of physical and economic science, no reason in all the philosophy of the Superman, why he should give his place in the lifeboat to a woman. Where, then, does this rule which prevailed in the sinking *Titanic* come from?"

He goes on to suggest that it was the acceptance of the Christian ideal of self-sacrifice and of its rule that "the strong ought to bear the infirmities of those that are weak," which accounts for the survival of so large a proportion of the women and children who were on board the *Titanic*. Would it be possible to find any parallel amongst non-Christian peoples to the action of those who gave and who acted upon the command which has become part of the unwritten law of the high seas, "Women and children first"? Is it to the teaching of the faith of Christ that the civilised world owes all that is involved in the acceptance of the ideal which is embodied in this command? If the answer be in the affirmative, the tragedy which was enacted on that Sunday night should accentuate our gratitude for the influence which the teaching of Christ exerts to-day not only upon His professed disciples, but upon many who follow Him afar off in ignorance of the direction in which their feet are trending.

As we had just finished writing the above, a letter reached us from a missionary in South Africa, who writes with reference to the use of a plough which had been acquired by his Mission: "I have insisted that the widows and the old people shall have the first use of the plough and oxen, and have tried to teach the men to plough for these, but it is very hard to break down the savage heart, which neglects the weak and aged and infirm, and seizes all for self."

An early version of the Bible.

THE question of translating the Bible into various languages is so intimately bound up with the success or failure of missionary enterprises, that any fresh light upon the time and occasion of the earliest versions of the Bible must be of special interest to students of Missions. The British Museum has just issued an annotated copy of a

Coptic version, written on papyrus, which was found last year in Egypt, the actual copy of which antedates apparently all manuscripts of any length, both of the Old and New Testaments. It dates from the fourth century, and is copied from a manuscript which must have existed in the third century. The manuscript contains Deuteronomy, Jonah, and the Acts of the Apostles. The discovery of this manuscript proves that when St. Anthony heard the Scriptures read he heard them read in his native tongue, and that the earliest monks in the Nitrian desert read the Bible in Coptic and not merely in Greek. From the missionary standpoint, it is of great interest to know that the missionaries who first evangelised Egypt realised the necessity for giving the Egyptians the Bible in their own language. Had the Bible been translated into the languages spoken in North West Africa, the Christian Church, which was once so strong in Tunis and Algiers, would never have become extinct.

"Indian" versus "native."

WE strongly sympathise with the memorial which the "Indian Ministers' Conference" at Madras has addressed to the Governor of Bombay praying that the word "Indian" may be substituted for "native" in all Government papers. They urge (1) that the word "native" has no definite meaning; (2) that it is often used in a contemptuous sense; (3) that its use has already been abandoned by the Press and in private communications where courtesy is observed; and (4) that Indians have ceased to use it among themselves. We trust that not only the Government of India may discontinue the use of the word "native," but that all who speak or write about India may do the same. It is manifestly wrong that a word, the use of which is objected to by a large number of Indians, and which has in the past been used in an equivocal sense, should continue to be used by any who are brought into touch with India. We hope that those who are responsible for the production of missionary magazines or literature will take note of the Indian Ministers' memorial.

The influence of the Koran in Nigeria.

IN the course of a lecture recently given in London by Mr. E. D. Morel, the lecturer stated that "the Koran to the natives of Nigeria was at once the constitution, the charter, and the bill of rights." He went on to urge the importance of encouraging the extension of Mohammedan influence in Nigeria. We have been accustomed to regard Mr. Morel, whose name has been before the public in connection with the Congo atrocities, as a well-informed person, but our confidence in the accuracy of his information has been considerably shaken. When we were in Nigeria, engaged in studying the language and history of its peoples, we had the utmost difficulty in finding a single complete copy of the Koran. Our own copy in the original, which we had brought with us, was a source of interest to the Mallams, who possessed fragments of the Koran and a superficial knowledge of its contents. Matters may have altered to some extent since, as some time ago we received from an enterprising trader in Liverpool a copy of the Koran, which he had had written out and reproduced in the Hausa character, and which he was engaged in selling in West Africa. Apart from the efforts which have been made to introduce copies from England, comparatively few copies are to be found in Northern Nigeria; and Mr. Morel's statements that the Koranic law is the structure of Nigerian society, and that the teaching of Christianity and the introduction of English law would cause serious disturbance, are without foundation.

In memoriam.

ALTHOUGH it is somewhat late to do so, we should like to express our profound sympathy with the Indians on the far north-west frontier of India at the loss which they have sustained in the death of their friend Dr. Theodore Pennell, medical missionary at Bannu. Our readers will remember the article which he contributed to this review entitled "Medical Missions on the borders of Afghanistan," in October 1909, and many of them will have read his fascinating book *Among the Wild Tribes of the Afghan Frontier*, to which Lord

Roberts contributed a preface. He died of blood-poisoning after operating upon another medical missionary who also died. We have to deplore the death of yet another medical missionary, Dr. Hearn, the head of the Dublin University Mission in Chota Nagpur. His work was done under less romantic conditions, but he exerted a wide and deep influence in the districts in which the Dublin Mission works, and his death is a sad loss to his Indian and European fellow-workers.

REVIEWS.

Missionary Methods: St. Paul's or Ours? By the Rev. R. Allen. Published by Robert Scott. 5*s*. net.

MR. ALLEN'S book is an important introduction to some problems of missionary statesmanship and administration, more particularly in regard to the relation of the foreign missionary to converts and native Churches. On this theme the writer is in harmony with the best missionary thought of the day. His ideals are almost always right; and his argument is a valuable corrective of certain baneful tendencies natural to the vigorous and masterful races of the West when in contact with the softer Oriental. The title of the book, "Missionary Methods: St. Paul's or Ours?" frankly begs the question which the writer wishes to discuss. This is probably intentional, for it tersely suggests the chief theme of the book. But the contrast is none the less unfortunate. It gives a ready handle to those for whom any stick is good enough wherewith to cudgel Missions; and it needlessly troubles those who, though but partially instructed, would yet fain be earnest. For no contrast in method can reasonably be urged except in cases where conditions are largely similar.

That the conditions under which St. Paul worked are for the most part similar to those of the modern missionary is fundamental to Mr. Allen's main thesis, and it is a point he seeks laboriously to establish. Nevertheless his argument appears to us singularly inconclusive, and at its central point is an amazing inversion of the facts. His failure to make good this contention vitiates very much of his criticism of modern missionary methods.

The central fact differentiating St. Paul's work from ours to-day is that almost everywhere he was able to build on a foundation prepared ready to his hand by the widespread diffusion of Judaism. It is no use for Mr. Allen to seek to belittle this plain fact. The Jews were scattered everywhere, and everywhere there were missionaries, compassing sea and land to make one proselyte. Seneca attests their missionary success, "Meantime the customs of this most accursed race

have prevailed to such an extent that they are everywhere received. The conquered have imposed their laws on the conquerors." Strabo tells us: "They (the Jews) have now got into every city, and it is hard to find a spot on earth which . . . has not come under their control." Harnack calculates that the Jews and their converts amounted to probably 7 per cent. of the population of the whole Empire. Others had laboured and St. Paul entered into their harvest. So it was that everywhere Churches were born in a day. The Jew or the proselyte was so far ready that he could be "ordained" the day after his baptism. Ministers and people were already grounded and trained in the Old Testament faith and Scriptures. When expelled from the synagogue St. Paul found an equally prepared and less prejudiced audience among the proselytes, and the large outer circle of "devout" Gentiles who had been attracted and influenced by Jewish teaching. So it is that, writing to Churches which (if we can judge the nationality of their members by their names) were chiefly of Gentile origin, he can argue from and allude to Old Testament history and Scripture as common and familiar ground. Of course Churches varied in this respect. At Thessalonica Jewish influence seems to have been small; at Rome, Corinth and in Galatia, on the other hand, St. Paul could assume a quasi-Jewish education.

Mr. Allen notices this phenomenon. "How could St. Paul prepare men for Holy Orders in so brief a time?" Referring to the manifest familiarity of Gentile converts with the Old Testament, he asks: "How could St. Paul teach the common people to use such a book in six months?" Yet, because it clashes with his chief contention, he refuses to draw the true inference: they knew the Old Testament thoroughly before ever they became Christian. They had already abandoned idolatry for Judaism. *St. Paul worked on prepared soil,* an advantage Mr. Allen in vain labours to deny him. In the Jews and their converts St. Paul found what he wanted: a nucleus for the Church! Missionary education has to do to-day the work done in St. Paul's Four Provinces by Judaism.

Another marked difference between the conditions under which St. Paul did his work and those which confront the missionary in Asia and Africa to-day is that he worked almost exclusively among the virile races of Europe: those whom to-day, with a most unlovely pride of race, we call "white men." True, as Mr. Allen finely says, "The Holy Spirit is the Spirit of initiative." True, too, that in some respects the Indian, *e.g.*, possesses in a marked degree the genius for religion. Yet secular history demonstrates that in respect of grit and independence and sturdy self-reliance (qualities vital

to the rapid development of indigenous Churches) the races of India and Africa cannot be compared with those of Europe. The differences in results, upon which Mr. Allen so insists, may be due less to method than material and past history.

The chapter which will probably command widest approval is, strangely enough, that entitled "Application." However destructive may seem the criticism of the earlier chapters of his book, when Mr. Allen comes to apply his principles to the conditions of missionary work to-day he recognises that the missionary has no *tabula rasa*. He cannot turn his back on history, but has to start with things as he actually finds them. The lion here becomes a lamb. Most progressive missionaries would quarrel with little of Mr. Allen's practical conclusions. Indeed a longer and more intimate acquaintance with mission work in India would have revealed to Mr. Allen that most of the more important missions are deliberately, if gradually, working up to the ideals he himself enunciates.

Confirmation alike of the truth of these ideals and of the fact that they have secured a wider recognition than he seems to think, is to be found in the fact that, profiting by the experience of older mission-fields, missions in the countries most recently entered have avoided most of the pitfalls our author points out; and therefore we have to-day in Uganda and Korea vigorous, independent, self-propagating, indigenous Churches.

Mr. Allen deprecates the missionary hankering after bricks and mortar. Splendid buildings may not suggest the humility and simplicity of the Gospel. "By the establishment of great institutions, large mission houses, &c., we tie our missionaries to one place. . . . These establishments make it very difficult for any native to succeed to the place of the European missionary." They will be the last things we feel able to hand over to the native Church, and thus tend to postpone the day of that Church's independence.

Most timely and valuable is the pointing of the contrast between the missionary's unwillingness to divest himself of the control of mission moneys and local funds, and St. Paul's widely different attitude to finance. How much of an ordinary missionary's day goes in that financial administration which St. Paul sedulously avoided! The donors of the contributions to the Church of Palestine did not directly or by deputy superintend the actual allotment and distribution thereof. Are we not over-suspicious of native honesty? "That they are capable of administering public money the existence of guilds" (and ancient trusts) "and societies for mutual benefit is proof." Let the funds, even if giftwise, be recognised as *their* funds,

and they can be trusted to administer their own funds in their own way. Whether they make the use that we would of them is not our concern. By experience they too will learn."

We welcome Mr. Allen's insistence on the need in preaching of expectancy of direct result. "Our idea of sowing the seed seems to be rather like scattering seed out of a balloon. . . . St. Paul did not scatter seeds, he planted." But surely the early generations of missionaries worked with just such expectancy. Yet their results were not strikingly different from those of to-day. And when our author insists on the duty of rejecting from further teaching those who refuse certain calculated points of decision which we choose to present to them at stages of our own selection, he is surely acting without Scriptural warrant. The dust was to be shaken off against those who would no longer receive the Apostles. Did St. Paul ever reject those who had not first rejected him? Is there a case of refusal to go on teaching those who were willing to be taught? Similarly when Mr. Allen urges that districts which after extended trial seem irresponsive should be abandoned, one may cite, among many parallel cases, Fuh-kien, where for ten years there was not a single convert, but where there is now the most flourishing branch of the Church in China. Had Mr. Allen's principle been followed, there would have been no Church there to-day!

One of the most important points in the book concerns the appointment of a ministry. We to-day (though maintaining the forms of native selection) appoint a young priest, trained in one of our own theological colleges, in charge of a native congregation. The man is always tacitly regarded as the foreigners' delegate and nominee. The congregation feels no responsibility for its own services or spiritual life. That is the business of the imported priest. Mr. Allen pertinently asks whether we should not much sooner have attained to an independent indigenous Church had we followed St. Paul's custom, and in each place recognised the *de facto* spiritual leaders of the community as the *de jure* ministry. St. Paul seems in each place to have ordained several of the actual "elders" to joint spiritual charge—and to have left them. They at once recognised their own responsibility, and soon made their own arrangements for a ministry theologically more erudite than themselves. "There is no suggestion that St. Paul ever ordained a second time in Churches of his own foundation." Were the real elders of each community elders "in the Church," our mission Churches to-day would have a vigour of their own they do not now possess.

Mr. Allen's remarks upon discipline are especially sug-

gestive. He points out how, though fornication was one of the forbidden points at the Council of Jerusalem, yet in the case of incest at Corinth St. Paul makes no allusion to that decree, nor even to the ten commandments. Nor would he himself issue any clear ruling on the question of meats offered to idols: another point on which he might have cited the Jerusalem decrees! He never appeals to law. He settles nothing by decree. He seeks to stimulate their Christian conscience into healthy activity. "He saw that it was better that his converts should win their way to security by many falls, than that he should try to make a short cut for them." Similarly St. Paul issues no mandates of excommunication. He throws the responsibility upon the local congregation. We govern. St. Paul educated. To-day "the Church in which the offender lives feels little or no responsibility, and the man is not excommunicated ('sent to Coventry') by the majority. We look upon the sting of excommunication as exclusion from spiritual privileges; but the man who so acts as to incur excommunication is often the last person to feel that sting. . . . St. Paul succeeded through failure when we often fail through succeeding. We discipline individuals and leave the Church undisciplined." We administer—excellently; we educate—hardly at all!

Referring to the subject of unity, Mr. Allen points out the extraordinary variety of practice in the Apostolic Churches—how utterly at sea a Christian from a Palestinian Church, where the Mosaic law was observed almost *in toto,* would feel if introduced into the worship of a Church in Macedonia. St. Paul refused to transplant the laws and customs of the Church in Judaea into the Four Provinces, or to set up any central administrative authority, or to establish *a priori* tests of orthodoxy. Was any particular community a Spirit-bearing body? Then it was free, and might legislate for itself. The only test of orthodoxy or of membership of the Christian Church was possession of the Holy Spirit, whereas with us unity is mainly a matter of organisation and of outward conformity to the practices of the older Churches. Yet "definitions and precedents have created more schisms than they have healed." "Schism and heresy are almost unknown in our missions. But at what a price have we succeeded!"

St. Paul "warned his converts of dangers, he did not provide an elaborate machinery to prevent them from succumbing to the dangers. . . . He did not establish a constitution, he inculcated principles. . . . Slavery is not the best training for liberty. . . . St. Paul never did things for them; he always encouraged them to do things for themselves." Natives often prefer "commands"; it is so much easier for them than

being made to think. "We have done everything for them. . . . We have treated them as 'dear children,' but not as brethren. . . . Long experience of difficulties, dangers, heresies, parties, schisms has made us over-cautious, and has undermined our faith in the power of the Holy Ghost. It would be far better that our converts should make many mistakes, and fall into many errors, and commit many offences, than that their sense of responsibility should be undermined. . . . We believe that it is the Holy Spirit of Christ which inspires and guides us; we cannot believe that the same Spirit will guide and inspire them. . . . We speak as if we had to do with mere men; we have to do with the Holy Ghost." Therefore our Churches are "exotic, dependent, uniform."

There is, of course, much one might criticise in detail—as, *e.g.*, the assertion "Where the Apostle was received, there was the body." And the inconsistency of first arguing (in Chap. II.) that St. Paul had no plan, and then proceeding to trace out the four salient points in the most highly statesmanlike plan of campaign he followed!

One weak point about the book is that its author in the course of his missionary tour through India does not appear to have visited any except Anglican Missions. Had his investigations been more prolonged he might have found that many of the suggestions which he puts forward have been tested in practice by missions other than those which he visited, and that the results have not been altogether what he would have expected.

With reference to the general argument of the book, we cannot but repeat our regret that Mr. Allen's failure to give anything like its due weight to the *preparatio evangelica*, with which Judaism everywhere provided St. Paul, vitiates and neutralises nearly all his negative criticism of modern Missions.

Christ's Message of the Kingdom: A Course of Daily Study for Private Students and for Bible Circles. By A. G. Hogg, M.A., Professor of Mental and Moral Science in the Madras Christian College. 227 pp. Published by T. Clark. 1*s*. 6*d*.

PROFESSOR HOGG is familiar to our readers as the writer of an article which appeared in this Review, July 1910, on "The Presentation of Christ to the Hindu." The seed-thought of his book is found there: "By His (Christ's) teaching and by the miracles He wrought in the strength of faith He showed that the power responsible for evil was not God, but sin born of unbelief. Had men known and trusted the Father as Christ did, they might always have claimed and received the aid of

that redeeming omnipotence which the Father was ever longing to exert on their behalf." "In our Lord Jesus Christ God came to seek man, to teach man how to let Him be Himself to the world and redeem it from all evil." A criticism appeared in the Bishop of Madras's article in our January number, 1911, (vol. ix., pp. 3, 4), and a fuller explanation was elicited from Professor Hogg (*loc. cit.*, pp. 219, 220) in which he declared his main contention to be that if a Hindu is persuaded of the power of God to free him from the power of evil to involve man in punishment (an evil which he sees), this is the first step towards persuading him of God's sufficiency to release man from the power of evil to involve him in sin (a worse evil of which he is imperfectly conscious). The book which he has now published was then stated to be in preparation, and it amplifies these thoughts in a more general manner.

The ruling idea of the book is to show how there may be brought back to the Church the "abounding joy of its early faith, and the fervour of its first love."

It is intended to be read on the Study Circle principle, and is divided into sections, one for each day extending over fifteen weeks. The seventh day in each week is provided with a retrospect in the shape of questions, which enable the student to see whether he has grasped and assimilated the thoughts of the week. In the first week the writer discusses why it is so few seem to have fully appropriated the freedom and blessedness of that new world in which our Lord habitually lived, and which He called by its Jewish name, the Kingdom of God. "If only we would let Him He would be both glad and able to give us here and now what it would absolutely content us here and now to have"—viz. "a peace and satisfaction that passes all understanding, nothing less than heaven upon earth." With reference to this Kingdom of God, while the Old Testament said "soon," Christ said "now."

Why does it tarry? is the topic of the third week. "God had always been willing to usher in the Messianic age if only man had not been unready." That it need not tarry we learn in the fourth week. If we loved as Christ loved we should see what Christ saw—viz. that human faith might have ripened in His day—that it may ripen in our own.

Then follows a discussion of the difference which the fact of the Kingdom's presence makes to man now—a new world-order (*fifth week*), and the difference the perfecting of the Kingdom will make in the future— a transformation of the entire known universe (sixth week). Here ends Part I. Part II. has as its topics the meaning of the Reign of God, of Unworldliness as opposed to Other-worldliness, and of the Unworldly Life in general.

Part III. deals with Fatherhood and Sonship between God and man. "Because our Father transcends the world of nature, we, too, transcend nature in becoming His sons. The transcendence of our Father does not mean a 'something' in Him intrinsically undiscoverable, but is simply the inexhaustible 'more' in Him that waits to be discovered. The supernatural in His resources is always ready, as 'miracle,' to enter the natural and become of one texture with it." "'All that I have is thine'—that is the attitude of our Father's love. All that He has!—involving the availableness of the supernatural." Only one thing can hinder an infinite Father from giving His highest gifts to mankind, and that is man's distrust of Him and man's self-willed independence. Submissive confidence, on the other hand, sets free the omnipotence of His love.

The thirteenth week considers the message of the Kingdom from the point of view of redemption (1) from punishment; (2) from sin; (3) from slavery to authority, for when men enter the Kingdom there comes to them, through Christ, a direct knowledge of the Father by which they possess a better source of moral guidance than any traditional or written authority; (4) from bondage to nature, because it even gives man lordship over nature for the ends of faith; and (5) from other-worldliness—*i.e.* from an anxious desire to be released from this into another world.

In the fifteenth week an explanation is sought of the fact that in setting free by His faith the infinite resources of God for man's redemption Christ set free that which led Him to the cross. It had seemed as though the obstinacy of sin must thwart God's purpose of establishing the Kingdom. But our Lord, by His perfect obedience of faith, enabled the Father to send Him to a death whereby He manifested God's absolute opposition to wickedness; and to grant Him a resurrection whereby He demonstrated the Father's readiness to undo sin's power of evil. The principles of the Reign of God enjoin the rebuking evil but forbid retaliation, and when all else had failed Christ adopted the most effective means of putting away the wicked desire in an offender's heart by allowing him, without resentment, to vent his evil will to the uttermost, and by continuing to welcome every opportunity to serve him.

Christ's perfect obedience rendered possible the in-dwelling of the Spirit previously available, and hindered only by the disciples' lack of receptivity from becoming an actual experience.

Though we do not follow Professor Hogg in all his inferences, or in the place he would apparently assign to the

sacraments in the scheme of the Kingdom, we commend the book as calculated to stimulate thought and quicken faith.

The Realization of Christian Unity. By H. E. Wootton, with a preface by F. H. Hawkins (L.M.S.). Published by the London Missionary Society. 1*s*. net.

THE writer of this pamphlet is the convener of a permanemt Missionary Conference, which has been established in Australia to promote co-operation between the various missionary societies which are represented in Australia. He maintains that to carry the Gospel into all the world does not necessarily call for any scheme of organic unity at home, but that "the effective evangelisation of the world by the Church in active co-operation in its subsequent reflex action upon the Home Base may be expected to adjust the problem of organic unity." The writer examines and comments on the findings of the Commissions of the Edinburgh Conference, which had reference to the subject of unity. The pamphlet, which deserves to be carefully studied, deals in a very helpful way with one of the most important problems which confront missionaries and missionary societies to-day. The latter half of it consists of five chapters by various writers. They are entitled "Unity in the Mission Field," by Lord William Cecil; "The Question of Unity from the Missionary's Point of View," by Dr. Thos. Cochrane, of Peking; "Spiritual Endowment, a Prime Product of Christian Unity," by Dr. Robert Horton; a speech delivered at the Edinburgh Conference by the Rev. Ching-Yi; and "The One World Missionary Movement," by the Rev. Joseph King.

Our Opportunity in China. By J. A. Staunton Batty. 117 pp. Published by the S.P.G. 1*s*. net.

THIS book, which is intended primarily for the use of missionary study circles, deals with the work of Christian Missions in the Chinese Empire, but includes special references to the work of Anglican Missions. Whilst it will appeal specially to members of the Anglican Church, it should also be of interest to all who desire to promote the study of Missions in China. It is profusely illustrated and is adapted for the use of less advanced students.

Caught in the Chinese Revolution. By E. F. Borst Smith. 125 pp. Published by Fisher Unwin. 2*s*. 6*d*. net.

IN this volume the writer relates some of the experiences which he and several other Baptist Missionaries had during their flight from Sian Fu at the time of the recent Chinese revolution.

Our Reproach in India. By W. P. K. Skipton. 85 pp. Published by Mowbray. 1*s.* net.

THE writer pleads in earnest language for a more general recognition of the obligation which England owes to the large population in India which is of mixed Indian and English blood. Even those who know India fairly well often fail to recognise how pressing is the moral, religious, and social problem raised by the existence of this great population which in the past has been treated with neglect, and often with contempt. He pleads for support on behalf of the Indian Aid Association, the S.P.G., and the S.P.C.K., each of which societies has made some effort to provide education for Eurasians, and for the large scheme initiated by Sir Robert Laidlaw. The latter half of his book, which is only indirectly connected with the first half, consists of an account of Roman Missions in India. These have done more than any others for the Eurasian population, and win many converts to the Roman Church.

Among the Malagasy: An Unconventional Record of Missionary Experience. By J. A. Houlder, late of Madagascar. 319 pp. Published by James Clarke & Co. 3*s.* 6*d.* net.

THIS book is well described in its sub-title. It is an account, in a conversational style, of the every-day life of a missionary. Mr. Houlder takes his readers into his confidence and enables them to picture him on his travels, amongst his flock, and in the quiet of his family circle. He went out under the L.M.S. immediately after his ordination and marriage in 1871, and returned invalided in 1896. Thus the book covers a quarter of a century in Madagascar during an interesting epoch. Most of his time was divided between Antananarivo and Tamatave. He gives us his experience of two Franco-Malagasy wars, in 1883 and 1895.

Speaking of Antananarivo in the early seventies, he says: "Regular streets at that time did not exist; their formation, like a good many things in this primitive land, was left to chance and the exigencies of the natural position. A sort of irregular thoroughfare went through the city. All besides were narrow alleys that twisted and turned in every direction, broadening out, but much more often narrowing in, as the residents on either side thought proper. In some of these byways, and now and then in the highways, travellers were obliged to climb as the paths were too steep for walking. Then, when the tropical rains came, these tracts were roaring torrents, and people got along them at their peril."

He gives us a graphic description of how he spent a night stranded in a native hut. "Unfortunately no conflagration has recently occurred to purify the village."

"As to the state of affairs inside, one look and whiff were enough. However, it was Hobson's choice, and it was one of the least objectionable. Opposite the door was the place for the pig. By the side of the sty was the place for the ducks, and on the top was the hen-roost. As we entered, the old cock eyed us askance and crowed a welcome or a defiance." We have not space to quote the adventures of that night, but it is very entertaining reading.

There is an account of the opening of the "Chapel Royal" at the capital:

"It was a memorable event in the history of Malagasy Christianity. Her Majesty made it not only a royal but a national affair. For fifteen successive days the various neighbouring congregations took their turn in packing the place several times a day. Altogether there were sixty-one services, and the Queen and Prime Minister and the members of the court sat through them all. . . . There was no ornate service, and no bishop in full canonicals to perform the act of consecration. The native ministers were in ordinary attire, and I am not sure whether there was such a thing as a white tie on the person of any missionary who assisted them. The only part other than usual was an explanatory speech on the first day on behalf of the Queen, in which she reiterated her hearty acceptance of Christianity and her determination to reign according to its principles. She confirmed the declaration, enclosed within the foundation stone, that any succeeding Sovereign who abandoned the religion of Christ and destroyed the building erected to perpetuate it should thereby forfeit his right to the throne; little dreaming that she would have only one successor, and that after her the sanctuary thus solemnly dedicated would be turned to secular uses."

At the time of the first war with the French a native pastor preached before the Queen and on many other occasions a sermon "which never failed to be punctuated by applause."[1] We have room for a few sentences only, which throw light upon the Malagasy mind and point of view:

"Ever since the confusion of tongues at Babel God had decreed that the people of one language should be one nation. He has not permitted the nations to mix together; but has settled them each within their own borders. God has placed the ancestors of the French in France. We are in error, therefore, if we say France belongs to us. God has placed the ancestors of the Malagasy here in Madagascar. In like

manner, therefore, others are wrong when they say the third part of Madagascar belongs to them."

Then, after a graphic description of the coveting of Naboth's vineyard by Ahab and its application to the case in point, the preacher continues: "I may surprise some of you by thus exposing the designs of the French. I tell you the iron does not get hot without the fire, the ball does not speed through the air without powder, the mouse does not skip about unless the cat is asleep, the rat does not make a rattle unless the light is out, the hawk does not flap his wings without an object. No, no, the French are angry with us and want the country. . . . Don't boast of your strength like Goliath; but trust in Jehovah like Moses. For if you have only a few pebbles from the brook, they will be turned into balls to pierce the skulls of our enemies. No, you will not die in vain, like oxen killed at a funeral. There is always a cry from righteous blood."

Keen missionary as he undoubtedly was, Mr. Houlder naïvely tells us he nearly yielded to the temptation of becoming British Consul at one of the port towns, and it was only his wife's influence which dissuaded him from accepting the post.

He lived on friendly terms with missionaries of other societies, and he refers touchingly to the death of Mr. Hewlett, S.P.G.: "It was pleasant to reflect that although our theological and ecclesiastical views were far apart, and in carrying on our duties it was exceedingly difficult to avoid disputes, yet we never had a misunderstanding nor exchanged an unfriendly word. And the same must be said of his successor, the Rev. J. Coles, who did for me many a deed of brotherly kindness."

We regret that there is no map, but the illustrations are very good.

Livre d'Or de la Mission du Lessouto, with map and 262 illustrations. 692 pp. Published at the Maison des Missions Evangeliques, Paris. 15 francs.

To many of our readers the Mission to Basutoland in South Africa will be familiar as the Mission with which the famous missionary, M. Coillard was connected before he left Basutoland to start work on the Zambesi. The present volume, which is attractively got up and well illustrated, gives a detailed account of the work of the Paris Mission from its commencement in 1833. The volume forms a distinct addition to the missionary literature dealing with South Africa, and to those of our readers who are familiar with French we cordially recom-

mend its perusal. The writer of the preface, M. Boegner, states that the Mission has tried to avoid what he calls the German tendency to treat the natives as children and to give them practically no share in the management of their Church, and what he refers to as the serious danger incurred by the English missionaries who display "une hâte trop grande" to emancipate them from all control. Some of the critics of our English Missions in South Africa are disposed to think that the fault of these Missions lies in quite the opposite direction to that indicated by M. Boegner. During the last few years the Paris Mission has made very considerable progress and shows signs of further development. From the missionary standpoint the book is the best we have seen dealing with Basutoland.

The Prevention and Treatment of Disease in the Tropics. By Edward S. Crispin, M.R.C.S., &c. London: Charles Griffin & Co. Ltd. 1*s.* net.

THE aim and scope of this little work are given in the preface—viz. "If no doctor is available it is necessary for the amateur to do the best he can"; and "The line of treatment given is suitable for him (the amateur) to try."

On the whole the book fulfils its aim admirably, although some portions of it may pass the understanding of the ordinary amateur. We can, however, confidently recommend its use to missionaries, travellers, traders, and others who may have to sojourn in tropical lands where no doctor's help is available. It will enable all who read it intelligently, and keep it by them for reference, to protect themselves from many risks of disease; and also to afford "first aid" to many sufferers with whom they may be brought into touch.

On the Backwaters of the Nile: Studies of some Child Races of Central Africa. By the Rev. A. L. Kitching. 295 pp. Published by Fisher Unwin. 12*s.* 6*d.* net.

THE writer of this book has been a missionary for the past ten years amongst some of the tribes on the borders of the Uganda protectorate. He describes in simple language the daily life and social and religious customs of the peoples amongst whom he has lived. In his concluding chapter he writes: "Life in Africa merely confirms the impression that human life is much the same all the world over, and that when a black man is nice he can be very nice, and when he is bad he is altogether horrid." Referring to the difficulty of instilling into the mind

of the people the elementary truths of the Christian faith, he says: "The first lesson that the savage has to learn is one in motives, the highest and best of which is love. He disbelieves in 'something for nothing,' because he has no conception at all of love. In many dialects there is no word at all for love; it has to share the service of one weak expression with other ideas, such as want, prefer, need. To love God and to prefer meat to potatoes are both expressed in Luganda, the language of the most advanced of all the tribes in the Protectorate, by the one word *okwagala*." The volume is well illustrated.

The Call of the Pacific. By the Rev. J. W. Burton. 286 pp. Published by Charles Kelly. 2*s*. net.

THE author of this volume has worked for nine years amongst the Indian coolies in Fiji as a representative of the Methodist Missionary Society. The book contains a brief, but well written, sketch of nearly all the missionary work which has been done by different societies in the Pacific, and includes a good map and a large number of illustrations. We have long been accustomed to think of the Fiji Islands as the scene of one of the greatest triumphs of Methodist, or, indeed, of any Christian missions, and have rejoiced to think that it could be said of a people, who within recent years were the worst cannibals in the world, that hardly a home now existed in which family prayers were not said daily. The writer of this volume, however, finds it hard to take an optimistic view of the present situation. He writes: "One cannot resist the conviction that if the Fijians are to be saved there must be a radical change in their life and habits. . . . The alarming decrease of the population has had much consideration both by the Government and by the Missions." But if the state of things amongst the Fijians is discouraging, it is immeasurably worse amongst the many thousands of Indian coolies who are being imported with the approval of the Indian Government. If matters are as Mr. Burton describes, immediate action ought to be taken to bring pressure to bear upon those responsible for the government of India. He writes: "Morally the Indian in Fiji is outside the decencies of description. No established marriage laws govern the people. . . . The girls commence a life of sin at an appalling early age. They may be married at the age of seven or eight . . . . when the wife is eleven or twelve she lives with her husband, and in a year's time is a mother." It is little wonder that he adds "more missionaries are urgently needed both in connection with the Methodist and the S.P.G. Mission."

In some of the islands of the Pacific it appears that it is easier to impart a literary than a practical or industrial education. Speaking of Tonga he says, "Many of us feel that the education of the Tongans has been along the wrong lines. There are natives who can recite Lycidas and work out problems in pure mathematics—and then they dig their lands with a burnt stick. There is a vein of impracticality in the race." Even the preliminary work of evangelizing the islands of the Pacific is still far from complete. Mr. Burton states that close to the Australian shores there are still over a million people who have never heard the Christian message.

In his concluding chapter he lays great emphasis upon the undesirability of sending out as missionaries men or women who have not been trained for several years with a view to the work which lies before them. He says: "It will be objected that the needs are so great that men must be sent even though they are not fully equipped. Then we say in all seriousness, let the needs wait. It would be better to send no new missionaries for five years and have the candidates who go then properly trained, than to go on as we are at present."

The Church of Armenia, its History, Doctrine, Rule, Discipline, Liturgy, Literature and Existing Condition. By Malachia Ormanian, formerly Armenian Patriarch of Constantinople, translated from the French by G. Marcar Gregory. 271 pp. Published by Mowbray. 5*s.* net.

THE comprehensive title affixed to this volume will explain the nature of its contents. A special interest attaches to this history of the Armenian Church inasmuch as it has been written by one of its chief official representatives. Its story is a sadly chequered one, but contains much to inspire and encourage. We read, for example, that in the fourteenth and fifteenth centuries six patriarchs in succession gained the position of Head of the Armenian Church 'through the assassination of their predecessors and recourse to bribery.' It is difficult to imagine the condition in which the Church of England would be to-day if the last six Archbishops of Canterbury had assassinated their predecessors and occupied their posts without any effective protest being raised by the clergy and laity of the Church. We realise the brighter side of the story when we remember that since the establishment of Moslem rule Armenian Church history has been one long martyrology. Countless thousands, if not millions, of Armenians have died rather than deny their faith. The members of this Church which once contained thirty million adherents are now reduced to about four millions.

'Emigrations and periodic massacres, as well as conversions and the absorption of the converted into the various sects and races among whom they had settled, are the causes of this enormous diminution in their number.'

The author of this book vehemently denies the oft-repeated charge that the Eutychian heresy is, or was, accepted by the Church of Armenia. Bishop Welldon, Dean of Manchester, contributes an appreciatory Preface. Some of our readers will remember an article entitled 'A Visit to the Armenian Church' which appeared in this Review for January 1909, and which describes an attempt made to respond to an appeal for help which was made by the Armenian Patriarch of Sis to the Archbishop of Canterbury.

Mysticism and Magic in Turkey, an Account of the Religious Doctrines, Monastic Organisation, and Ecstatic Powers of the Dervish Orders. By Lucy M. Grant. 202 pp. Published by Sir Isaac Pitman. 6*s*. net.

THIS book will be welcomed not only by students of Islam but by visitors to the East who may have an opportunity of witnessing some of the religious exercises of what are irreverently called 'the howling Dervishes.' In a volume to which we directed attention a few months ago entitled 'Some Aspects of Islam' Mr. Macdonald described the religious tenets of some of the Egyptian Dervishes and showed how real and deep was the religious fervour which they possessed. In the present volume the writer gives a brief account of the whole of the Dervish Orders which are to be found in different parts of the Turkish Empire. These Orders, whose beliefs are allied to those of the Sufis, represent a type of mysticism, the profession of which has frequently caused them to be suspected of heterodoxy. In the sixteenth century the Sultan attempted to exterminate all who were suspected of Sufism and succeeded in massacring no less than forty thousand. The writer expresses the hope that a movement derived from the Sufism of the Dervishes may break out in Turkey, which might tend to emphasise the spiritual truths contained in the teaching of Islam. The volume contains some good illustrations of Dervishes and their religious exercises.

The Adventure of Life. By Wilfred Thomason Grenfell, M.D., C.M.G. 160 pp. Published by Nisbet. 2*s*. 6*d*. net.

THIS volume contains the William Noble Lectures delivered at Harvard University in 1911. Dr. Grenfell's medical mis-

sionary labours on the coasts of Labrador have made his name familiar to very many, both in England and America. In the four lectures contained in this book, which are entitled Life and faith; Christ and the individual; Christ and society; and Christ and the daily life, he tells the story of his conversion to the faith of Christ, and of the influence which his faith has exerted upon his own life, and urges those to whom he speaks to allow the faith of Christ to become the dominating factor in their lives. In the last lecture he shows how religion has to do with every detail of ordinary life: "So long as Christ-following does not mean every single method and way that can make this world better and brighter, Christ-following is robbed of its dignity, its joy, its utility—and its future."

The lectures are full of practical suggestions and deserve to obtain a wide circulation.

Received too late for notice in present issue: *Across Australia*. By Baldwin Spencer and F. J. Gillen. 2 vols. Published by Macmillan. 21*s*. net.

The East and The West

OCTOBER 1912

HUMANISM VERSUS CHRISTIANITY IN JAPAN.

READERS of the April number of this Review had their attention called, in an article on "Christianity and the Japanese Government," to the surprising official step recently taken in Japan by the Vice-Minister of Home Affairs to encourage the recognition and co-operation of Christianity with Buddhism and Shinto, for promoting the general good and progress of the nation. These much-debated proposals of the *Naimu Jikwan* about the "Three Religions," and the printed discussions on them, illustrate the attitude towards religion which the journals of the day in Japan reflect, and one which intercourse with individuals interested in Christianity, whether as patriots or as personal inquirers, constantly reveals—the hope that Christianity may prove *useful*. This hope is not in itself blameworthy. The sufferers who came to Our Lord in His earthly ministry mostly did so because in the first instance they hoped that He would prove useful; and probably certain patriots and national zealots among His own disciples did so too. Harnack, in discussing the world-atmosphere in which Christianity won its first triumphs, connects them particularly with the beneficence of the new religion, for which the world was waiting; "no one could be a God any longer unless he were also a Saviour." But it is one thing to start from this utilitarian hope and need, and another to rest in it as final or central.

And this it is that the main attitude of Japan towards religion to-day reflects, the point of view satirised a century and a half ago in Lessing's remark that "if there were no God it would evidently be necessary to invent one to look after our interests."

But it is not Japan's attitude only. The Japanese, with that wonderful sensitiveness of response to environment which distinguishes them, are, in religious sentiment, nothing if not up to date, and have only breathed in, by a natural instinct from the modern literature that reaches them, the influences of that great Humanist tide of thought which is sweeping over the West.

This tendency to measure spiritual truth by its utility to man is something more subtle and more serious than the vulgar vindication of foreign Missions on the ground that "they pay," or the marshalling of evidence to prove that, from the point of view of exploration, of science, of accelerated civilisation, and commerce, they are a good investment. We sometimes shudder to read the line taken by allies, in these days of "Laymen's missionary movements," to commend the "proposition" of Christian propaganda to the somewhat too "lay" mind which is supposed to think in dollars. But the tendency to which we refer is not simply materialistic. Probably every minister of religion in England or America who works in centres where men think at all is conscious of the difference when he compares his own experience to-day with what he knows or reads of a generation ago. At one time he feels that religion is decaying; at another he admits that men are becoming more religious—if, indeed, that can be rightly called religion, which results in an increased sense of its duty to its neighbour, while it increasingly neglects or denies its duty to God. The minister, too, belongs to his age, and has to remind himself at sermon time that the parables of St. Matthew were written for our learning as well as those of St. Luke, and that even St. Luke is quite clear as to which is the first and great commandment. But Abou ben Adhem has become dangerously popular, and the tribe of them that quote him has certainly increased. Somehow it has come to pass that, while the universe still contains God and man, and though there is

a reaction from material positivism such as is illustrated by Japan's Vice-Minister, who feels that at present, at least, man cannot get on without God, yet man and man's well-being—not necessarily self, but humanity, which is collective self—has got to the centre, and God to the circumference of the orbit—that is, to the place which Lessing saw men assigning to Him.

But can the belief in God, or any potent spiritual sense, survive if God be anywhere but at the centre? Is not a non-central God (in any Christian or modern sense) a contradiction in terms? Or, to put the same question in another form, is it not one of the facts of history that a religious faith cannot long survive the degradation of its concept of God? The missionary disciple of a Lord Whose gospel was ever addressed to men who "wanted" something has to mind how he guards this relation of the saved and the Saviour. In Japan he does not disown the message of those into whose labours he has entered. It was a natural temptation to the pioneers, who came to a people grasping eagerly after all that the Western civilisation had to offer, to acquiesce in the suggestion that the key or short cut to its position was, or at least included, acceptance of the Western gospel. Of the old idea that Christianity would help Japan to make guns and progress as good as those of Christian nations, which idea was in the 'eighties our very questionable ally in Mission work, the issue of the Japan-Russian war has gone far to relieve us, but it has not quite done so. There is still a good deal that the Vice-Minister and other wise men with him want, which the Christian faith seems likely to supply. In the words of a Middle-school boy who spoke to us recently: "I want to understand the Christianity: I think it will be very good for me." Like Joshua, the modern *Yamato Damashii*—*i.e.* the military and idealised "Spirit of Old Japan"—with new Jerichos confronting it, is keenly interested to know if the superhuman Man over against it is "for us or for our adversaries," though it is not prepared to hear the claim to supreme command, much less, like Joshua, to fall down and worship. The same spirit of Japan that did not like the Salvation Army inscribing on its banner "Japan for Christ," yet has hopes of "Christ

for Japan." This is the point! With whatever conviction we meet such appeals, personal or national, with whatever enthusiasm we offer a gospel which teaches the sacredness of every single soul and welcomes the dawning of response to it, we must still keep the creature in his essential relation to the Creator; with whatever sympathy we move among a nation of loyalists and patriots, prepared without hesitation to sacrifice the individual to the imperial or national cause, we must not shrink from proclaiming, even if it should again mean martyrdom, the subordination and (if need be) the sacrifice of both to the law and will of God. We cannot disguise the message of the Cross, that Christianity does not always "pay," except by the way of Calvary. Less than this is unworthy of the name of faith. The consecration of every fragment of humanity by the incarnation of the Son of God is our distinctive gospel, but there is no subversion of the eternal order of ideas: man's sacredness is only in and for the sake of God Who made him; the creed of the Incarnation is "Not by conversion of the Godhead into Flesh, but by taking of the manhood into God."

In Japan and elsewhere it is this clear acceptance of the true relation between centre and circumference which makes the fundamental and final difference between the truly "religious" man and the mere philanthropist. The two will be found constantly working together, often for the same immediate results, and in genuine sympathy with each other; but the source from which they start and the goal to which they move are as separate as earth and sky, and to disown the fact would be disloyal and insincere. Yet the Christian, though alive to the danger, will not therefore regard his co-operators as "on the other side," because he insists on seeing in every effort for the good of men the mysterious working of the Divine Christ Whom they know not,—the spirit of Abou ben Adhem, which only waits the revelation of God, to bring about that resolution of soul and of vision wherein God becomes all in all.

But there is another side to this message of the times. The tide of humanism is a loud call for the fulness of the religion of the incarnation, that is, for a social Christianity.

Whether it be that hitherto the newly planted Mission Church has been too new and small to do anything but gather and cultivate individuals, and too weak to lead a public opinion, or whatever the reason be, it appears to the writer that Christianity in this eminently social land is, if possible, less alive to its social Mission and to its own essentially social character than in the Anglo-Saxon West. The warning of England is unmistakable. The Church which has for centuries held the keys of education and special privilege of opportunity is found, at the close of the nineteenth century, to have produced chiefly a type of Christianity which, rightly or wrongly, is supposed by the rising masses to be indifferent to the reformation of society and to be concerned chiefly with the moral and spiritual well-being of favoured individuals. The not inconsiderable number of modern clergy who are entering seriously into social questions are regarded as exceptions, if not " sports " of the normal " Church religion." They are thought to be following rather than leading, running after the crowd of which they have lost the ear, and trying to rally them with their own cry. Unkind observers say that the Church of England is at her old game of shutting stable doors with pathetic earnestness after the horse is out.

And meanwhile a Church that claims to be sacramental, whose initial act is a baptism into membership of one body, which denies the possibility of merely " individual " life, whose central act of worship is the common breaking of one loaf, is supposed to be by nature indifferent to any but the individual issues of life, and to have no message worth listening to in the new social birth-pangs. And this, which is true of the Church which the writer knows best, is (with more excuse and less responsibility) the confession of other Christians in England, too. Between us all the social movement of to-day is unguided in the name of Christ.

Does anyone doubt that eventually the social movement will spread to Japan, where there is already a highly co-operative people? And what when it comes? If Japan has a religion to-day, it is neither Buddhism nor old Shinto, but the worship of the State in the person of the Emperor.

If Japan follows the history of other monarchies that have not disappeared, it will come to a day when it discovers that the State is *itself*; and what is Japan to do for a religion then?—for (as Mr. Petrie Watson says) no nation can go on worshipping itself. Japan may succeed in playing at make-believes longer than most countries, but unless salvation comes from above, its relapse must be to a disillusioned materialism. Carlyle's French Revolution sketch of the Feast of Pikes in the Champs de Mars, with its altar and rock (of deal and plaster), its incense burning to no one knows what, its high priest of Federation with his two hundred attendants in pure white albs of calico and tricolour sashes—would-be lightning conductors of spiritual virtue from the sky for the life of the nation—is a picture of democracy left without a God, and trying, by the help of sentiment and idealisation, to sublimate one out of itself. But, alas! inspirations do not come from below: ideals are not potent to save unless they are believed first to exist as a *reality*. Such an ideal cannot be made or conjured up to order. *It may be very desirable to possess a faith and a God, but the only way is to be possessed by one.*

Now, with a view to the future, when Japan shall have outgrown her present national substitute for a religion, as well as her primitive pantheon of Shinto gods, and when the tide of social humanist thought is in possession, if we are not to repeat in Japan the above-named experience of England, it is important that the Christian Church should early begin to feel the claim on her to present such a revelation of the true "socialism" of the Body of Christ, such a true "humanism" in the light of the incarnation, as shall save Japan—not only from the disasters of secular socialism, but from the peril and despair of trying to make her God out of man, instead of finding man transformed and consecrated in God. It is not enough that the doctrine which is incontrovertibly there in creed and scripture should be bravely and clearly proclaimed, even at a time when the name of Socialism is childishly confused, not only with the godless expressions of it, but with a mere Communism which has no part in it, and with an Anarchism which is its direct contrary; there must be concrete demon-

stration to point to, both in the social life of Christians one with another, and in their organisation and leading in matters of public and national weal, there must be a witness that here in the Church is the prophet of the true humanism, which has a claim to be heard because it has worked already its signs and wonders as far as it had opportunity: the prophet that can lift man to the throne of God by ever reminding him that he in himself and his kingdoms are nothing and God all in all.

Without such positive gospel the negative attitude of protest, even in fundamental verities, with which this review began, must, like all mere protests, like even the divinely inspired Hebrew protest of monotheism, fall short of being a gospel. Whatever in this still early day of Christian influence in Japan can be done to guard the one and promote the other is worth the consideration of foundation-builders who can read the signs of the times.

CECIL,
Bishop in South Tokyo.

PAGAN CONCEPTIONS OF GOD.

A YEAR and a half ago the Central Board of Missions of the Church passed a resolution that "It is incumbent on the Church to make renewed efforts with the least possible delay to evangelise those pagan tribes of Africa which are now threatened with Islam." There is no need here to dilate on the necessity for making this effort, but there may be room for a paper dealing with the idea of God possessed by all the non-Islamised tribes of Africa.

"If there be one elementary principle for every man who wishes to bring his fellow-men to his own faith, it is to know what they themselves believe; maybe, he will find points of contact where the two may meet, and thus, instead of engaging in endless controversies that must necessarily entail irritation on either side, it may be sufficient to explain in order to be understood." Further, "The study of primitive religions will reveal astonishing points of comparison with the highest religions, so that one may say the theologian who ignores this study ignores a part of theology itself." [1]

Now the study of primitive religions is but a branch of what we call comparative religion, the foundations of which may be said to have been laid by Max Müller. To this subject the student-missionary will turn in his quest of knowledge of the religions of the peoples to whom he is being sent. He will consult the works of Lord Avebury, Herbert Spencer, Tylor, Frazer, Robertson-Smith, and many others. In so doing, he cannot fail to be struck with two points: the want of impartiality in his authors and their lack of first-hand knowledge. In most cases he will find that these thinkers have been trying to demonstrate that all religions are of equal value, that all explain each other, and that none can pretend to impose itself

[1] Mgr. Le Roy, *La Religion des Primitifs*, Paris, 1909.

as the supernatural expression of truth. Each philosopher, sociologist, ethnographer, or philologist appears to be deducing from a mass of reported facts those theories that he has made his own, even in some cases, as the late Andrew Lang pointed out in *The Making of Religion* and *Magic and Religion*, shutting their eyes to facts because they do not fall in with their hypothesis. And thus each system, often anti-Christian in its essence, denying the existence of the conscious will of God and man's relation to Him, is in turn destroyed and replaced by the next system. Again, it would seem as if each of these scientists, having no personal direct knowledge of the people with whom he is concerned, is trying in his imagination to set up a type of savage whose religious standard shall be the one that is expected of him.

Let us, therefore, rather consider these great thinkers as the exponents of the pure science, and turn to the applied science of comparative religion for that guidance required by the missionary and administrator whose aims are not speculative, but, on the contrary, severely practical. It is they—the men on the spot—who have formulated the applied science; especially the missionaries who, impelled by love alone, live among the pagans, speak their own language, and, through the power of sympathy, learn the inwardness of their rites—which are but the expression of their beliefs, and get to understand their morality—which is the putting into practice of their religion. Such a guide we may find in the learned Mgr. Le Roy, Superior-General of the Fathers of the Holy Ghost, who for twenty years lived amongst the Bantu tribes of the East and the West coasts of Africa, and who, in his *La Religion des Primitifs*, has given us what will probably be considered the truest and most satisfactory account of the spiritual outlook of the African pagans.[1] As the book is not generally accessible to all readers of this Review, and as the whole subject of the religion of primitive people, by whatever name we like to call it—naturism, animism, fetishism, manism—is far too vast and inchoate to be treated within the limits of a paper,

[1] It is worthy of note that Mgr. Le Roy never once uses the word *pagan*.

an attempt is here made to summarise from the French that part of the book dealing with the idea of God in Paganism.

The world is filled with gods, thought the Greeks; but God Himself, where is He? And the question may well apply to the world of the African races. From European scientific circles at times comes the answer: He is not to be found amongst them. Yet, when one has lived long among these primitive peoples, when one has succeeded in getting accredited as one of themselves, in entering into their lives and their mentality, when one has learnt their language and got into touch with their practices and beliefs, one soon ascertains that behind what is called their naturism, their animism, their fetishism, everywhere there appears the idea—a real and living idea—though often more or less veiled, of a superior God, superior to men, to the manes, to the spirits and all the forces of nature. In reality, other beliefs are as variable as the ceremonies to which they give rise; but this belief is universal and fundamental.

Everywhere in Africa God has a name; but here, as everywhere, we find the spirit of particularism of the race. As every family has its father and every clan its ancestor, so each tribe wants to have its own God. Thus they have given to the Supreme Being a special name, as if to localise Him, and so it is that we find the many names under which God is known in Africa. In the Niger Delta it may be said that every single village has a different name by which God is designated. The M-ungu of the Swahilis, Nkulu-Nkulu of the Zulus, Ngayi of the Masai, Waka of the Gallas, and Allah of the Muhammadans are but different appellations of the same Supreme Being. They do the same with their rivers; each group along a river gives the river a different name, as if each were trying, by naming it from his own tongue, to associate the river with himself.

But if the idea of God is nowhere absent, it is far from being equally precise and real in each tribe and in each individual. The idea is a sort of diffuse knowledge which at certain points and at certain moments is characterised by astonishing clearness, but which at other points

and in the ordinary course of life remains in a fluctuating condition, and, as it were, abandoned to itself. Some Africans, whilst naming God, appear to confound Him with the sky, the heavens, or the light of day, and perhaps, on account of this, mistakes have been made. In reality, there is but an illusion; if they think it out and the interrogation be pushed on the point, one sees that identification was not intended, and that, at the most, they have thought of God as united to the sky or the light in the same way as the soul of man is united to the body.

Yet if we compare the extraordinary precision of the linguistic data, in the case of the Bantus, with their actual ideas of to-day, one gets the impression that this notion of the Divinity has sustained an evident decline, and that the idea must have been clearer at the time of the formation of the language. The Bantu languages are, in fact, more precise, more expressive, and more affirmative in their designation of God and His attributes than are generally, at the present time, in the expression of their beliefs, the people who speak these languages.

A few general observations will now be given, the importance of which will not be denied.

1. Nowhere in Africa is God supposed to be influenced, called upon, or constrained by magical rites, as is done in the case of the manes, spirits, and genii. In other words, magic has no hold over God.

2. Nowhere in Africa is God represented in any material form, nor is He supposed to have His habitation in any figure, cavern, or temple. God has no fetish to represent Him. The idea of representing a material object as God would appear extravagant to an African. "On one occasion," writes R. E. Dennett, "the author asked a native if the Bavili made no images of Nzambi. 'Who would be such a fool?' the man promptly answered, and the writer said no more."[1] And everywhere would the same answer be given to the same question.

True idolatry, as it is sometimes represented, meaning the adoration of an image or statue representing God or considered as God Himself, simply does not exist in

[1] R. E. Dennett, *At the Back of the Black Man's Mind*, Macmillan & Co., 1906.

Africa. What is found there is worship made to images or fetishes wherein spirits and genii are supposed to reside or from which they exercise their influence; these images, in European languages and after the manner of the Latins, we improperly denominate "gods." Here there is a confusion which is not made by the African.

3. Nowhere, at least in Bantu Africa, is God, strictly speaking, blasphemed; no more is He really adored in the sense which we give to the word. There is evidently no question here of Africans who have become Islamised or Christianised. Sometimes one hears an African in anger say, "God is not all-mighty," but even then it is but an attestation of his faith. Sometimes, again, the African will complain of God, will think Him indifferent or severe; at a time of drought, of misfortune, of public calamity, or of death, He will be said to be unjust. But the idea of addressing God with words of scorn or abuse does not even enter the head of an African. What can man do before Him, but to keep silent and wait?

God exists. But where is He? What is He? What is His origin? What are His attributes? To these difficult questions, primitive peoples certainly do not return the wealth of answers that are given by our philosophers and orthodox theologians. In reality, they do not even state the questions to themselves; they find such inquiries useless, they ignore them, and they stop at that. . . .

Where is God? And the answer comes, "But up there, everywhere." "God is in heaven, the manes are below" (*i.e.* below ground).[1] "Wherever you go, God is there. See, if only you quarrel, God hears you. Even were you to go into a hole to hide yourself, God sees you."[2]

Elsewhere certain experiences or explanations might lead one to think that God was considered to be a Being diffused throughout the world, in the background as it were. . . . But in truth this question is an idle one for the African—an insoluble one, and one on which each can think as he pleases.

Again, no definition of the nature of God can be rigidly insisted upon. Accustomed, as Europeans are, to consider

[1] W. E. Taylor, *English-Giriyama Vocabulary*, 1891.

[2] Dr. L. Krapf and J. Rebman, *Nyika-English Dictionary*, 1887.

God as Spirit, this conception has naturally been transported into the investigation of the religions of primitive peoples. But, in so doing, we Europeans have become equivocal, and this, for example, has happened in the case of Herbert Spencer, Tylor, and their school. On this subject Andrew Lang makes some apposite remarks in *The Making of Religion*. In reality, the Bantu does not conceive of God in the way we are wont to think. Let him be questioned. Who is Mulungu? Mulungu, in the first place, is not mtu kama watu, a man as other men. That he certainly is not. This declaration, however, does not prevent him often—nay, always—endowing Mulungu with anthropomorphic attributes. Still, Mulungu is not " a man."

Neither is Mulungu a mtima, a human soul living in the world and animating it. The world has certainly something like a soul, but it is not Mulungu.

Nor is Mulungu a mzimu, even an ancient mzimu, or the first of the mzimu. A mzimu is a soul that has left the body, that has passed through death. But Mulungu was never a man, and never died.

And Mulungu is not a pepo? A pepo (spirit) is nought but a pepo, and each one has a name. To say of Mulungu, " He is a spirit," would be to insult him, to " talk as a fool." Neither is Mulungu the sky, nor the sun, nor light, nor the moon, &c. He is doubtless there, but he is other than they.

What is he, then? They do not know. He is, he lives, he sees, he does what he wills, he cannot be grasped, he is outside our reach, he is Mulungu. . . . But, as logic is not a conspicuous quality with Africans, they will attribute to him our good and evil passions, our ideas, preoccupations, jealousies, and deceptions. With perfect incoherence, in the same breath, after having shown the sovereign power of God Who has created all things, they will speak of his difficulties in a given circumstance, of his forgetfulness, of his fits of anger. What is true of Africans is that they are only preoccupied with God as concerns themselves, and then but in a feeble measure as concerns also their family and their tribe. To each his own business!

Naturally the ethnologists have shown much less diffidence in finding the origin of the idea of God and its evolution.

At first, many altogether denied that the idea existed among primitive peoples; this was Lord Avebury's theory, which has been universally given up. Then the idea of God was no longer mentioned; in the enormous mass of material collected to demonstrate the belief in the personification of material things, God passed unperceived: this was the way with Herbert Spencer, of Tylor, Tiele and others.

Then when it became necessary to find the means by which the idea of God came into being, He was represented as the necessary and final apex of the animistic idea; for to the multitude of spirits there must be a chief, either as the transformation or deification of an ancestral spirit, or as the personification of an element of nature, or of the totemic idea, or of a social force, &c. But we have seen that God is neither an element of nature nor a "force," totemic or otherwise, of nature or society in the sense understood by philosophers and sociologists; God is not "the principle of righteousness" in opposition to the "principle of evil"; He is not a deified chief; and He is not a spirit. Nor has the African evolved the idea of God by means of an abstract union of all the powers and capacities of the divers spirits into one single personality; nor from any necessity of giving a chairman to the whole of the inferior divinities, nor from any such conception. All these ideas are derived from speculations to which the African is a complete stranger.

But everywhere we find the idea of God presiding over the organisation of the world; and from this idea come many of the names by which He is known: Katonda,[1] the Creator; Muumbi,[2] he who fashions; Murindzi, he who conserves; Ahendaye, he who does well, &c. These expressions and many others in Bantu languages demonstrate the deep impression that the argument of causality has on primitive man. Even he instinctively feels that the marvellous machinery of the world could not, by itself,

[1] Mgr. Livinhac, *Les Baganda,* Introduction à la grammaire ganda.
[2] W. E. Taylor, *English-Giriyama Vocabulary.*

have been put together. And therein, as we believe, is the true basis of the idea of God among the Africans.

The beliefs of the African have to do with both the visible and the invisible world. With the visible world, in that therein resides the immanent force or soul of things, which is dominated by the hidden presence of a mysterious and sovereign Master. With the invisible world, at whose apex we find the same sovereign Master; for to the African this invisible world consists of, as it were, three planes: that of the manes of the ancestors with whom he is and must remain in contact; that of the spirits, genii, or demons, who mix themselves up with his life, who are capable of good and evil—but particularly of evil—and over which, happily, he has still some hold through propitiatory offerings and sacrifice; and finally that plane wherein is God, Who, from the universal background, dominates everything, visible and invisible, without man being able to do anything for or against Him. And thus it is that the dwellers in Africa, going their way with the same mentality, heedless, fearful, and resigned, endeavouring day by day to meet the surprises of life and never thinking of the morrow except to hope for it better luck, might repeat the song, full of significance in what it leaves out, that the Pahouins of the central equatorial forests of the Gaboon place in the mouth of Fam, their first ancestor :—

> Yeye! o la! yeye!
> God in heaven and Man below.
> Yeye! o la! yeye!
> God is God, and Man is Man,
> Each in his own house, each in his own home.

After a comprehensive study of the African pagan in his relation to nature and the family, his beliefs, his morality, and his worship, and after considering the subject of magic and the comparative religions of primitive peoples, Mgr. Le Roy comes to the following conclusions :—

In this great question (of the History of Religion) all the available data forces us to the conclusion that the human species spread out from the one centre where it first appeared, at a time impossible for science to fix with

any degree of precision. That humanity was placed in possession of a fund of religious and moral truths, together with the elements of worship. That this fund of truth and these elements of worship, having their roots in man's nature itself, have perpetuated themselves in the Family, developed themselves along with Society, and little by little, influenced by the differing mentality of each race, its intellectual dispositions and its special environment, have produced those forms, varied as to their surfaces but fundamentally the same, which are called Religions and to which have fastened, everywhere and from the beginning, those myths, superstitions, and forms of Magic which vitiate and disfigure them from their true object.

F. H. Ruxton.

LAPSES FROM CHRISTIAN CONDUCT IN THE LIVES OF YOUNG MEN IN THE TROPICS AND HOW TO DEAL WITH THEM.

I VENTURE to believe that this is a subject which demands fuller attention than it commonly receives, at all events from the laity of the Church.

It is sometimes told us by our missionary clergy on their return from distant lands that their work enlists small sympathy and interest in not a few of their fellow-countrymen settled there officially, or in some business capacity. Further, that the lives of some of them constitute a sad example in character and morals for the native people around them. It is obviously a hard task to teach the gospel of Christ, as the sustaining power of the British nation, to non-Christians in the face of painfully disgraceful object-lessons presented by the mission priests' own countrymen on the spot.

I am not aware, as perhaps I ought to be, of any *special* efforts which are made to win more general *local* sympathy for mission work in the mission field, or to deal specifically with the misdoings of Britons of the baser sort, which handicap it so gravely. (I hope that I am only expressing my ignorance in making this statement.) I suppose that the majority of missionary clergy are commissioned primarily to win the souls of the heathen they encounter in their several spheres of duty, and not to minister to their own countrymen. Other Church agencies are supposed to cover the latter ground, but I much fear that our young men are sadly neglected in this respect in many districts where it is hard, and often impossible, to reach them.

I am not imputing blame to any body of missionaries, or to any of our societies, for this inadequacy of ministration, for I know well what superhuman efforts are often

made to do more than their duty in their several vast areas of work by individual missionaries. Time, distance, and difficult locomotion are against them only too often. I am rather thinking of isolated districts where two or three young men are engaged in various operations of supervising and conducting the business of their masters, who may reside in some larger community, or, as is often the case, at home.

In such cases it must be conceded that there are many prevailing inducements to fall away from a moral rectitude which is easier to maintain in a larger and more civilised district. Let us simply imagine a young man suddenly sent ' up country ' direct from his home to such an environment as he meets in situations of this kind. He is at once compelled to change most of his ordinary acquired habits, and finds none of the amenities of civilised life around him. He is associated only with native races, often in absolute loneliness in respect of the white man, without any of the conventional restraints of decent and orderly life, or placed amidst a small society of his countrymen who, if not altogether of the baser sort, may be careless and indifferent and such as he has little in common with. He is cut off from all society of refined countrywomen of his own. This is surely a hard lot. To these privations must be added the absence of all religious influences and opportunities of public worship. Under such conditions, it is easy to conceive that in a depressing and exhausting climate, with few of the ordinary comforts of life at hand, with exposure to heat and various malign diseases, certain temptations to laxity of conduct, to gradual indulgence in stimulants, to carnality—all perhaps freely yielded to by his neighbours (and sometimes, too, by those who are older and in higher positions than himself, of which he is well aware)—assail him and take him captive. He probably begins to believe that such a course is inevitable, and is almost the normal condition of life determined by his peculiar environment. Rarely, indeed, so long as his health is fairly maintained, can he escape from it without loss of his position and chance of preferment, and for his better nature it would be well for him in many cases to retire and seek some other duties at home.

I have here depicted an instance which I believe to be far from uncommon in many regions, especially of West and East Africa, and in other parts of the tropics in both hemispheres. Such are too many lives lived in countries which are little fit for the white man to dwell in, and altogether unfit for the white woman to settle down in. Surely, they call for some sympathy and consideration at the hands of any who can help to lighten their lot. There we meet with lamentable instances of moral decay, displaying a sickliness of soul and ungodliness, which might probably have been averted under different conditions and environment, and we must needs ask—is such moral degradation inevitable? The reply is distinctly in the negative. We know that it is possible to live temperate, clean, and, godly lives in such trying circumstances, and we are not without instances of such in good, upright, and God-fearing laymen who pass unscathed through these ordeals. The lives of our missionaries afford abundant evidence to refute the contention, sometimes expressed, that it is almost impossible to live as a moral and clean-minded Briton in the worst tropical localities. The Christian moral standard is precisely the same for the layman as for the Mission priest, and is equally binding on both; but the average layman too often appears to think otherwise, and, as we have noted, he has, under tropical conditions, few opportunities of support and encouragement from 'priests of the soul.'

There can be no doubt that ill-living on the part of our countrymen has an enormous and vicious effect on the natives of the regions he frequents, and that this proves a great stumbling-block to the progress of Christianity, and, no less, grievously lessens the otherwise beneficial influences of British rule the world over.

How shall we seek to deal with this persistent evil? Clearly, the first step to be taken is to bring this matter boldly and forcibly into prominence before Christian people at home. These lapses are insufficiently recognised, untouched by an honest public opinion, and inadequately dealt with. The next, and most important of all, is to see to the early religious training of all young men who enter upon their life-work anywhere. Doubtless

many of our countrymen are duly warned of the risks they incur in respect of their health in such localities as I have referred to, and some may be further enlightened as to the moral perils which are almost certain to await them. What we may feel fairly sure of is that there is something lacking in respect of effectual religious training and conviction in such individuals as are easily misled or too readily overcome by temptation; a spiritual weakness with feeble resistance to self-indulgence. One is led to suppose that there has been imperfect early home-training in such cases, and that such young men have never been seriously led to give themselves to Christ as the keystone of their lives; that they have not yet learned to pray for guidance and help to face the snares which must everywhere beset them. To enter anywhere on the duties of life unarmed in this manner is to court certain moral failure. If the soul is cultivated, as the body is most sure to be, there is little chance of serious lapses from moral rectitude. These elements of debility are clearly at the root of all misconduct anywhere. Here, then, lies the primary and essential shortcoming which must be dealt with. It has been shown that the environment in the cases under consideration is too often unfavourable for any spiritual culture, and the need of it is never likely to be more urgent than in such situations. In any case, it will always be hard to live in many isolated tropical settlements without any regular or ordered means of spiritual support and reinforcement, and here we meet with a great privation and difficulty. It is clear that there is sorely needed some fresh source of bright and inspiring example, some dependable and external religious influence in touch, if only at intervals, with these young men.

Apart from ordinary missionary ministration which is essentially devoted to the heathen, there is plainly room for another evangelisation among our own kith and kin in these outlandish places. Can this be supplied, and how? I have reason to know that the African coasts demand the first attention in this matter. In India, I believe the need is much less, less now than formerly, since European civilisation is happily making good progress there.

To meet this great want, I venture to suggest a remedy,

not too far, I will hope, to seek, which might prove of much help.

It occurs to me that it should be possible to send out some of our younger clergy to visit various remote and isolated stations where our countrymen are compulsorily settled. They should be preferably University men, unmarried, of sound constitution, robust and bright, and should spend one or two years in such duties. Such a mission would be full of interest and usefulness.

Many of our clergy need to go far beyond the limits of our little islands to see them from the point of view of greater Englanders, and to learn some of the problems of Empire. The influence of such men of robust spiritual mindedness associating with, encouraging, and ministering to these little communities could not fail to leaven and sweeten the lives of their neglected countrymen.

I regard Anglicanism as no less, and much more, than imperial, and all varieties of missionary spirit are the life of the Church. Here is a field for new, and what may be termed, roving commissions.

I must leave such a scheme for careful consideration at the hands of the governing bodies of our several Missionary Societies. I present a skeleton which needs to be clothed, and without much ado. I feel sure that it must commend itself to the parents and relatives of those whose spiritually neglected lives call for aid and encouragement, and enlist their special aid.

We hear of the need for social service in many of our dependencies to help on the spirit and example of Christianity. Such a service may be expected to follow on amendments of life and character in accordance with the suggestions I have ventured to make in these pages.

DYCE DUCKWORTH.

THE SEPARATION OF BLACK AND WHITE IN CHURCH.

THE suggestions and arguments in this paper are South African, and are the result of South African experience. They may be applicable to India and America, but are written from the South African point of view.

The expressions " black and white," " native and European " are employed, not because we Westerns are either white or necessarily European, nor because the Bantu are either black or specially native, but because they are the common expressions and convey to ordinary people the intended sense.

Church life is only one side of ordinary life, and therefore it is never satisfactory to deal with any important question from the side of its bearing on Church life only. The question, then, of the separation of Black and White races living in the same country, generally known as " segregation," which is one of the burning questions in South Africa, should properly be dealt with on the broad basis of life as a whole, and not with reference only to the particular circumstances of life which, grouped together, constitute what is called Church life.

Though it is not possible to deal here with the whole question, we must, in dealing with the Church side of the matter, have and keep in view some general conception of the broad ideas and facts of the case. An important factor is the numerical strength of the Black people; even in the Transvaal, where the European population is exceptionally large, the proportion of Black to White is three to one; in other parts of the country, such as Natal and Rhodesia, the proportion rises to ten to one. This disproportion increases and will increase for at least a very long time. The question of inter-mixture of the races cannot therefore ever be a question of inter-mixture on a basis of equality of numbers; advantages and disadvantages are all intensified in this way. The relative cost of living, again, of Black and White has to be taken into account;

the Dutchman can live and save on five shillings a day (though the Englishman cannot); but the native can live and save on one and sixpence a day. If the country went in for a system of inter-mixture of races, this question of rate of living would very soon squeeze out the white workman, because even in the trades there are very few jobs where three fairly capable natives would not do more than one fairly capable European. Whether it would be right or wrong for the white man to be squeezed out of South Africa is another question. But in considering intermixture you cannot stop short at the mere question of the two races living in the same area; you must also face intermarriage. This is a difficult question to discuss on its merits, because we have not sufficient data; there has been at different epochs of South Africa a very great deal of race mixture, but it is claimed that as this has always taken place in conditions of slavery or of concubinage, it is not fair to judge of the result as proving what would happen in a condition of lawful marriage; the coloured people, known popularly as Cape Coloured, Hottentots, and bastards, are all of a mixed race with some white blood in them; a large proportion of the old Dutch families have also a taint of colour, though it seems doubtful whether this colour comes from the Bantu; in the East Portuguese territory the process of inter-mixture goes on freely at the present time; and throughout South Africa there are numbers of white men commonly cohabiting with native girls and constituting a grave menace to society. The children born of these mixed race unions, and forming a separate class of many thousands, give the impression of having higher intellectual powers than the natives, much the same moral weakness in early years, but they seem to lack the growing force of character and stability which comes to the native in later life. This, however, is only my impression, which I cannot support with any array of facts.

It is extremely doubtful whether any legislation would confine the existing inter-mixture within narrower limits than at present; the whole feeling of good people, both black and white, in the country seems to be against intermarriage of the races becoming common, and the apparent

reason for this is the belief that the two races are too far apart in every respect to make satisfactory unions possible. The question is really not one of colour—feeling about colour is prejudice—it goes much deeper, down to what amounts to a fundamental difference, an unbridged gap between races.

There are people who believe that once the principle of segregation is accepted, the further step of actually separating Black and White into different areas allocated by Government to the respective colours will be possible. To my mind this is nothing, and can be nothing but a dream; where are the habitable lands sufficient now for millions, and in the near future for tens of millions, which can be set apart? The general reply is that the natives can have the arid land where White men do not go, or the fever land where the White man dares not go. But where is the white race which, having in one century assigned such reserves, will not wish at least in the next to take them away?

For practical purposes the question is narrowed down to one of segregation or inter-mixture, but in the one area. For life in general all seems to be pointing to segregation as the normal condition to be built up and preserved, but a segregation which will guard jealously all rights of humanity, giving the backward race the care and great encouragement which the backward need, and providing in all the great thoroughfares of life, legislative, professional, commercial, judicial, and religious, such points of contact as will allow the voices of Black and White to reach each other's minds and hearts.

After this preamble on the general question, we are freer and better prepared to discuss our own particular segregation in the Church; but, as we approach it, we find that there is still a kind of mist hanging round, a mist of preconceived notions, popular *obiter dicta*, newly evolving circumstances which have to be met, considered, and catalogued before we can go further.

We are met first by a remark which is so commonly made by so many who come fresh from England that one thinks there must be some truth in it; when they find that in the same place, town or village, there is one Church for

White people, and another Church for Black people, and possibly a third Church for "Coloured" people, separate clergy to minister to the different congregations, separate Church organisation, that the Black may not go to the White Church, and that the White take no interest in the Black Church—they say "This is not Christianity." Now, without considering yet whether this opinion is right or wrong, let us correct the perspective. The fact is only true of places where there are European congregations—that is to say, towns, mines, and country towns or villages; in the overwhelming majority of native Mission centres there are no Europeans; in others the only Europeans are people who do not belong to the English Church. Taking the Transvaal (diocese of Pretoria) as an example, we find that out of 215 native centres, there are only thirty-five where there is also a European congregation. Again, the language question is an important factor; probably there is no native congregation in South Africa of which twenty-five per cent. of the members would understand English; hardly any place where already the number of native Churchmen would not outnumber the Europeans; further again, rightly or wrongly, the fact exists and must be taken into account, that there is probably no European Church of our Communion at the present time used for White people where the admission of the native congregation as a regular custom would not mean the immediate disappearance of the White congregation. These points alter the perspective in which we view the charge of segregation not being Christian.

Then a disturbing thought comes asking whether, if the attitude of the European had not been one of hostility to inter-mixture, we should ever have thought of segregation. Segregation may be right wherever the suggestion of it comes from, but certainly it is very difficult to make the ordinary White South African treatment of the native fit in with Gospel teaching. It may even be said to be more un-Christian than slavery; there are indications in the New Testament that in the Christian household slaves may remain slaves, but there is no indication that even a slave can be less than a sharer in Christian brotherhood. In South Africa the normal lay attitude to the

natives is to object to their Christianity, to ignore their humanity, and to deprecate any idea of their having any rights. This makes some believe that all the existing segregation is nothing but a weak surrender to White prejudice, and all defence of it a belated attempt to justify the surrender. For myself, I still believe that if our Church segregation were not really sound in principle, we have in South Africa some Churchmen who would fight fiercely against it, even if it meant the loss of every member of their White congregations.

What do the natives themselves think of the whole question of separation in the Church? Most of them naturally think nothing about it because they live where they see nothing of it. Commonly where they live there are no White people except the farmer or the storekeeper; the storekeeper is a Jew, and as often as not when the missionary comes the farmer will come to the native church. In the towns and labour centres the natives see it and have opinions about it; in these opinions they fall into three classes—first, the majority at least concur willingly in separation; then, secondly, a small group, always, I believe, growing smaller, like to do what the White man does, and to try and force themselves in where the White man is, as though claiming in that way to be on a footing with him. Then comes, thirdly, the party of modern native progress, quite political, shouting rather loudly, publishing many newspapers, claiming, not yet quite convincingly, that the Bantu are one race and united, seeing in all that White people do opposition and hostility to their cause, throwing doubt on the *bona-fides* of White missionaries, anxious to manage their own Church affairs without any European control, very ready to question every disapproved action of their missionary, and when one of their own people sides in some matter with the White people dubbing him at once " White." These undoubtedly desire separation; not a separation that will preserve contact of White with Black and give mutual strength, but a separation that will draw an absolute colour line.

This is not all. Permeating the very atmosphere of the native question there is the elusive reality that East is not West. The people of the East are deep and secre-

tive about their convictions, and talkative and superficial about other things; they seem to care little for history, and doubtful of the importance of things which do not naturally appeal to them; they seem to regard truthfulness, honesty, and moral purity as Western virtues not really affecting them except so far as they are persuaded to be Western. In South Africa, anyway, you can add to this, as typical of the Bantu progressives, a grotesque pride, an appalling self-confidence, and an irresponsible treatment of finance which baffle the poor Western intellect. In argument the South African native shifts his position ten times in half an hour as the position becomes untenable, combines an extraordinary child-like submissiveness with an almost aggressive pertinacity in reverting always to his original purpose, and thinks nothing of carrying on negotiations with three people at once to see where he will get the best terms.

Having cleared the way somewhat, we now get to the main problem. In South Africa the rule in Church matters as between Black and White is segregation; the exception is inter-mixture; and the degree of segregation varies slightly. In big centres of population where there are large numbers of both White and Black, it is common to find the European parish, parish priest, Church buildings, and organisation complete in themselves without any direct connection with the Mission district, missionary, Mission buildings, and organisations; where the White people are few, it is common to find the missionary ministering to the small White congregation as well as to the natives, but still in separate buildings and with separate organisation; *mutatis mutandis,* this is true also where the natives are few and the Europeans many. Occasionally the European work and the native work done by some priest-in-charge are nearly equal, but still the work is done on the lines of segregation. The native communicant does not go to the White Church, and the White man, except when definitely working in the native Mission, does not go to the native Church; the native has no voice in the European vestry, and the European no voice in the native meeting. Native confirmations are not generally held in the White churches, or, if they are, usually at a different time to the confirmation

for White persons. In day schools, high schools, teachers' colleges, and theological colleges, Black and White are separate. In South Africa the Church is its own legislative body in Synod; and in Synod the natives have little or no lay representation, but the native clergy sit with their White brethren, meet with them for the Synod Eucharist, and, at ordinations, Black and White are often ordained together.

Before weighing the advantages of such segregation, we must face the question of whether it can be defended as Christian. Apart from Sacraments, doctrine, and ministry, the one necessity in Christianity is unity. What is the minimum required for true unity?

Uniformity of worship is certainly not necessary, for, in the early Church, different cities, districts, and countries had many different forms even for the Eucharist. Unity of locality is not held to be necessary now at least, for the Roman Church, great champion as it is for outward unity, does not hesitate in a foreign land to have separate churches for Black and White. Unity of treatment of those within the Church is also apparently unnecessary for the preservation of fundamental unity, for the same body draws very wide distinction between Black and White in admission to the priesthood. It is certainly possible to have two or more bishops working in the same area, provided that the authority of one of them is recognised as superior to that of the others.

It appears, then, that Church unity is sufficiently safeguarded so long as Sacraments, doctrine, and ministry are true, so long as all are subject to the one bishop, and so long as the legislative body, whatever it be, provides a method of interchange of thought and feeling between the various sections of the one body.

The argument for segregation comes mainly under the following heads:

Development. Expansion. Preservation.

Preservation here connotes the safeguarding of all the specially Bantu characteristics which may be of real value to the building-up of African worship, and which may easily, without due preservation, be swamped out of existence if a strong and definite code of worship is imposed on the Bantu by the English Church.

I have heard it said that it is quite unnecessary to trouble about this because the Bantu have no characteristics worth preserving; but probably those who know would not be able to agree to this sweeping assertion.

One of the most obtrusive characteristics of the African natives is their slowness; it is commonly held to be one of their chief faults. It may be, but at least it is the outcome of character. In services they read slowly, sing slowly, and respond slowly; that is their nature, and the congregation worships naturally. You can change this, you may say, indeed, that you have changed this, for the native minister, who has learnt from the White man, gabbles his prayers as fast as any English curate. No missionary would say that this has improved the worship; certainly the old women in the congregation have no chance of following the meaning. At present it is only the part that the native minister takes in the service which has changed; the rest still goes slowly; the "Amens" are drawn out to great length, but with a good will; the separate notes of the chants used for the Canticles are held on and expelled with such force, volume, and length as are agony to the English ear; the prayers said by the congregation come with a sustained slowness that tries our Western attention; the hymns are protracted pain. Our immediate inclination is to say that that sort of thing is wrong; it must be changed to our accustomed English pace. Put the two congregations, White and Black, together, and it will be changed. To the native mind the change makes the service English; and it does not appear at all certain that the change would be a good thing.

Their actual love of singing is another characteristic; it is to them a natural way in which to express devotion; they love (low be it spoken) to sing the General Confession, and I own that I have been deeply moved by hearing a large native congregation sing without accompaniment the Ely Confession in Dutch; they love to sing the Psalms unaccompanied, and often to quite imaginary plain-song chants, to sing the Versicles to chants, and the Apostles' Creed; and, in singing, to be free to invent their own parts, which they do not too discordantly. But put the Black and the White together, and all this shrinks and disappears; from our point of view it becomes much tidier and more respec-

table; but less African. In ritual the African native is demonstrative in his worship; it is quite natural to him to kneel in his body as well as " in his heart," and if he believes that the King is present, to show that he believes it. It is certainly more natural to him than to the cold-blooded Englishman. It may be wrong for him to be natural; it may be a higher thing to reach a condition of great self-restraint, but it is an open question, and to begin changing character by exchanging natural openness for foreign reserve is full of risk.

But the African native has another fundamental characteristic in his method of discussing and deciding questions; there must be due formality, many witnesses, much speaking, and speaking illustrated by time-worn but honoured metaphor and grotesque hyperbole; no haste, no quick judgment, however trivial the case may be. This is recognised throughout the country by the native Commissioner, sometimes by the Magistrate; you can disregard it, and lose the confidence of the people. But in the Church, in a mixed meeting of White and Black, it becomes impossible; your European layman, whose time is money, is not going to sit and listen to what is to him a fool of a nigger talking eternal foolery. Even clergy not hardened to it by years of endurance get restive under the strain of what seems to them the waste of precious hours.

I do not say that all this will not some day change naturally; it may, though it is very doubtful. But what we ought to make sure of is that the way is kept open—open for the natives to keep their own present characteristics, or open for them to change, and change naturally. Nothing but segregation in some form can ensure this.

So much for preservation. What of expansion? It is in the matter of expansion that the argument for segregation goes so far as to call for separate European clergy to minister to Black and White respectively, and to say that the priest of the Black congregation should not be confined in his ministration to the boundaries of the European parishes or districts, where such exist. The most important point in the organisation of native Missions is that they should be guided by experienced men staying long enough in one Mission to give stability to the work

and confidence to the people. It is extraordinarily difficult to secure any part of this where either the European rector of the White people or his assistant-priest is also in charge of a native Mission. In Africa, anyway, so many circumstances combine to shorten the average length of an incumbent's incumbency in any one place that there is little chance of a native Mission attached to the parish having a fair chance of stability, let alone a chance of expansion. Further, where the cure of White people's souls amounts to anything more than a very small fraction of the whole work, it is only the incumbent's spare time that can be given and is given to the native work; such Sunday services as he can give the natives are sandwiched in hurriedly and often at strange hours between the European services; the time required for getting to know the people's ways, hopes, needs, and troubles is constantly being encroached upon by the pressure of European work; this at the centre. What chance, then, for expansion in the district outside? If there is expansion, it is without supervision. After a short time, more than likely a sympathetic hard-working rector goes away to another parish; after an interval, during which it is less possible to care for the natives than for the White people, his successor arrives, who, perhaps, knows enough about the natives to call them niggers, and not enough to be very anxious for their salvation. There has been too much of this hot-and-cold treatment of our native Missions.

Perhaps the worst of this part is the opposite side of the picture; the expansion that goes on under this system of one priest for parish and for Mission—the expansion without supervision. I have heard that this is different in Basutoland in that there the people do not greatly evangelise themselves, but in the Transvaal expansion by self-evangelisation is certainly enormous in the present generation. By this means there grow up many congregations so far from each other that the parish priest is quite unable to follow them; it is difficult enough for the missionary who has no parochial ties to strengthen the teaching and steady the morals in these mushroom congregations, but for the parish priest it is impossible. The result of this unsupervised expansion has again and again been Christianity of the most superficial type accompanied

by all the old heathen customs, including polygamy and the absence of Christian marriage and of all that Christian marriage should connote.

There remains the development side of the argument for segregation. This is the positive and strong part of it. Let us be clear as to what is the general aim of native Missions. I believe that there still exist missionaries who work by an entirely false plan, though probably quite unconsciously; I mean the plan of making their Missions just like some little English parishes, close preserves, tiny kingdoms, where they are king, judge, financier, and almoner in one, where everything is done beautifully by themselves according to their own most correct method, and where all is very nice, very successful, but where there is no trace of initiative among the people, no vigour of a waking consciousness, no missionary spirit in the congregation, and very little life. To my mind the right end of native Missions is the opposite of this; as heirs of a splendid tradition it is for us to give all we can of the inspiration and vigorous life which the Gospel brings, to be heralds of its approach, interpreters of its truth, guides in its organisation, guardians of essential doctrine, sacrament, and order, but always to be pressing upon those converted their Christian responsibility for the support, evangelisation, development, organisation, and government of the Church among their own race at least. It must take centuries before such rough-hewn people are ready to stand by themselves without certain catastrophe; the time may never come; but the people are moving towards it already, and this is their only hope. Consider what the position is already, even in the Pretoria diocese: Two hundred congregations spread over an area much larger than England, and ministered to by only eighteen priests; it means occasional visits, still more occasional Communions, and great numbers almost without instruction. What will it mean in twenty-five years' time unless the people have reached considerable development in the direction of providing their own clergy, and in the direction of self-support?

Now, the one thing that is impossible when you attach natives to a White congregation is the development of the native. Put him by himself, segregate him in fact, but

with sufficient safeguards to preserve essentials and to stimulate healthy growth, and he will develop very considerable powers of Church work and Church organisation; almost at once a native congregation thus equipped will have its doorkeeper and bellringer regulating the time of the services and the placing of the congregation; churchwardens and sidesmen first building and then taking care of the church; catechist and reader doing all that they can of the work done elsewhere by a parish priest; choir leading the singing; devout women cleaning the church; all gradually learning also to support the work by subscription and by offerings. More than this, when difficult matters arise, quarrels in the congregation, disciplinary cases, need of a school, and so on, the Communicants meet together and discuss, and even decide, most wisely. But these same people in a mixed meeting of Black and White are dumb and without initiative; moreover, these same people, when their White missionary chooses the easier way and does the work himself, remain stagnant and undeveloped.

Or take an example from the side of financial development. Place Black and White together, and the one thing that the Black people are sure of is that they must be paid the same as the White people, and the one thing that passes their comprehension is that they should be expected to find the money. But separate them, let them see what it is that they have to provide—so much for the bishop, so much for their own church expenses and church stipends, so much to help the poor and extend the Kingdom of God—and they soon grasp the situation and anyway meet their responsibilities to some considerable extent.

Or again, the very urgent and insistent need of a native ministry: in the past, natives have been placed in school and college with Englishmen, have passed examinations, have adopted at least outwardly the manners, customs, and standard of living of their companions, and then have returned to their own home only to find that they have lost touch with their people; their thoughts and their ideals no longer the thoughts and ideals of their country, they are no longer leaders of their race; no longer a natural

product at all, but imitations of a foreign civilisation, faulty copies of a Western priesthood. Now we segregate them, teach them, and train them slowly, so slowly, in company with others of like capacity and like experience; instead of brilliant lectures and the reading of many theological works, they grind and plod with painful slowness through the elements of religion, the very *principia* of creed and dogma, history and reason; they learn little English probably; they bear themselves humbly, knowing that they know but little; cannot even pass examinations well; but they are at least in touch with the people they have to lead, and the little they know is on a strong foundation. The conclusion forced upon one is that segregation is the real hope of the native people; without it the native who reaches the point of holding his own with the White man (and examples of this are *rarissimæ aves*) loses touch with his own people, and the great mass of the people, when brought into contact with the White people, fall at once under the spell of the superior race, and grow still and lifeless. What we desire is to see the Bantu Church-people preserving all that is good of their natural qualities, spreading out everywhere by natural expansion under the guidance and stimulus of European missionaries, and by being gently forced to face responsibility and government growing quietly and surely to be a true integral part of the Church Catholic, vital and resourceful, containing in itself eventually its full powers and functions, on lines not foreign but African, but always jealously preserving in Synod and bishop those points of contact with the European section of the Church which are the ultimate essentials of unity.

Such a scheme of separate and yet united congregations is, I believe, the only one which gives full scope for the growth and progress of the people; by it the best men can come to the front and take the natural position which piety, learning, and ability will give them, from humblest choirboy to assistant-bishop; in it there is full scope for the keen layman to subscribe and build and endow; and an open road, if coming generations should ever begin to lead the two races to equality, for the two sections to lay aside segregation and work together.

LATIMER FULLER.

RACE WITHIN THE CHRISTIAN CHURCH.

II.

In a former article contributed to The East and The West I dealt specially with the social aspect of Race within the Christian Church, leading up to the most difficult question of intermarriage. In the present article the general question of race treatment will be discussed. The wider subject of nationality comes also into view, but in the main the elemental question of race itself will be uppermost. It is here, as I said in my previous paper, that the crucial conflict abroad is being waged and the Christian Faith itself is being challenged.

The problem of this paper will best be set forward by a quotation from a Hindu writer:—

"What can we think," he asks, "of the Christian missionary who never cares to raise his voice against the failure of Christian justice, against Christian tyranny, against Christian high-handedness and repression? When we study the heartless, and sometimes shameless, way in which independent States and peoples are brought under subjection by Christian nations; when we glance at the treatment accorded to coloured people all over the world; and, above all, when we consider the supreme contempt with which all subject peoples are looked upon by their Christian conquerors, we not only begin to lose faith in Christian civilisation, but we almost begin to have a lurking antipathy against Christianity itself."

The sting of the quotation, as the Hindu writer intended, lies in the repetition of the word "Christian." If the Church were clear of the race-evil within its own borders, the condemnation would lose very much of its force. If the Church were fighting hard against the race-evil in the world, and setting up an unmistakable standard of its own, the charge might be ignored. But the sting lies

in the fact that not merely individuals are acting in the manner indicated by the writer, but that the Church itself is in danger of being seriously compromised. " If the trumpet give an uncertain sound, who shall prepare himself to the battle? " The most fatal of all policies is being adopted—the policy of drift.

I shall not discuss the question of separate " race " churches in lands where African and Anglo-Saxon are dwelling side by side, but worshipping and breaking the One Bread—apart. I have never been to those countries, and do not know their conditions. But I do know something of India, and can write forcibly about what I know. I shall bring forward first what is happening within the Church in that land; afterwards I shall deal briefly with the environment in which the Church's battle is being fought.

Is the Christian solution of the race problem in India really practicable? Can the Apostolic standard of race-equality in Christ be maintained? Can Indian Christians be treated by us in every sense as equals without detriment to our rule or loss of our prestige as the ruling race? These are the questions that are continually being debated. My whole heart cries out " Yes " to all of them, and my conscience goes with it.

I can well remember the drilling which I used to receive in these matters from older English residents when I first came out to India. Those who gave it to me were sincere and earnest communicants, and I tried very hard indeed to appreciate their point of view. But whenever I put forward what I held to be the Christian principle in the matter, I was told that it was too idealisitc and unpractical; that we could never keep our position on those lines; that we must deal with things as they were, not with things as we might wish them to be.

But it is just with things as they are that I want to deal —and deal drastically. I do not in the least want to run off into Utopia. It is things as they are that are always before me crying out for a Christian solution.

Here are some examples. I will take a very elementary one first: We have in North India certain Diocesan Schools in the healthy climate of the Hills, intended in the

first instance for English and Eurasian children. Later on, the Indian Christian community grew up, and in certain very exceptional cases it was advisable, for health and other reasons, that some Indian Christian children should be admitted along with the English and Eurasians. No special Hill schools could be provided for them, as they were so few in number. They required a good English education, and were of good social standing. The parents had given up their own high position in Indian society when becoming Christians. But on race grounds the Hill schools remained closed to their children. The Roman convent schools were open, and these children of our own communion were forced to go there. At last, at the Bishop's intervention, two of the Diocesan Schools opened their doors. In one further case, however, the school committee not only refused to act upon the Bishop's counsel, but refused even to allow some Eurasian children to enter, because their father was an Indian Christian and their mother was English. They made a subtle distinction between the mother being English and the father Indian, and the father being English and the mother Indian. In the latter case they would take the children; in the former case they would not.

To such a hopeless condition were things reduced because the simple Apostolic principle was not followed of race-equality in Christ. And yet we expect Indian Christians to regard themselves as members of One Body with us! And we call upon them to renounce caste among themselves for Christ's sake!

There is a whole series of similar questions which are very practical indeed. The Church of England Men's Society is showing its abundant vitality by sending to India and the Colonies leading members who may quicken interest and help to establish branches. Such an object is altogether worthy, and the end is most desirable. But the practical question at once arises—what shall be the basis? Is it to be a communicant basis, or a colour basis? In North India we are strenuously fighting for the former. But will South Africa do the same?

I am very anxious at the present time that an Indian Christian communicant in England, who is to stay for some

years in the country, should become an active member of the Girls' Friendly Society, and there is no difficulty whatever in England. But the practical question greatly troubles me as to what will be her exact position when she gets back to India. Will she be a welcome guest, as a communicant of the Church, at all the G.F.S. branches in North India, as she would be in England, or will the colour barrier arise? As far as I know, up to the present, the problem has not been clearly faced; but now that the G.F.S., the Mothers' Union, and other similar societies, are spreading to India and elsewhere, the whole issue should be determined as speedily as possible and lines of Christian policy laid down. Questions are coming forward for solution involving, not merely India, but other countries as well; and the voice of the Church should be one and undivided, if the Christian standard is to be set forth unmistakably before the world.

There has been a most righteous and insistent pleading from England that the time has fully come to appoint an Indian Christian as Bishop. Undoubtedly race considerations stood in the way in the past, for there had been no lack of noble Indian Christian leaders. The welcome news has now come that an Indian Christian is soon to be consecrated. But here again the practical question arises: Will the English clergy and laity obey him? In the case of the recent appointment of an Indian Archdeacon, a qualifying clause was inserted by Government excluding him from any jurisdiction over Government chaplains. Will the same qualification be necessary with regard to Indian Bishops? Will they be on the same footing of equality with the English Bishops, and receive equal honour? As far as the English Bishops themselves are concerned there will be no question at all. The equality there will be absolute and heartfelt. But what will be the attitude of the English clergy and laity? Already there have been ominous expressions of discontent.

This brings up another question which will soon become practical in India, and may be raised in other parts of the world. In the Madras Presidency the proportion of Indian to English Christians can hardly be much less than one hundred to one; indeed, even now it may be much

greater, and it is certainly increasing year by year on the Indian side. The same will be the case in other Indian dioceses. Yet, under the present State regulations it would be practically impossible for the Bishop of Madras, or any Presidency Bishop, to be an Indian Christian; however noble and worthy a candidate might be presented at some future vacancy, he could not be appointed because of his race. The issue was really involved in the Government's demand, mentioned above, that the Indian Archdeacon appointed should have no jurisdiction over any chaplain. The compromise which was then made was a very dangerous one; but there was urgent necessity to go forward, and as the new Archdeacon's work would lie chiefly with Indian Christian congregations, the State qualification was accepted. He was called a "Missionary" Archdeacon, and the further issue was not raised at the time of his appointment. But the matter clearly cannot be allowed to rest there, if the Church is to be truly One and Catholic and Apostolic. The Church in India must either make good the claim to remove all race qualifications with respect to its chief rulers, or else refuse any longer to be bound by Government regulations.

Among the English laity in India, owing chiefly to the State establishment, which is cut off from missionary work, there has grown up in the course of time an aloofness from Indian Christian communicants which is wholly deplorable. Many educated Indian Christians find that they receive greater sympathy, even in religious matters, from members of the Brahmo Samaj than from their English Christian neighbours. During one summer in Simla an earnest appeal was made that English communicants should go from time to time and receive the Holy Communion with the Indian Christians, and should also associate with them in other ways; but there was very little response. In Delhi the appeal was slightly more successful, and in Lahore something has been done. The Roman Catholics have one peculiar advantage in this respect: since Latin is the only language of the Mass, there has been no need for separate celebrations in different languages. English, Eurasian, and Indian Christians worship at the same altar.

There has therefore been much greater sympathy between Christians of different races in that communion in North India than among ourselves. In the South, however, this truly Catholic witness is marred by their allowance of caste among Indian Christians.

English and Indian communicants as a whole are in danger to-day of drifting more and more apart. A feeling of bitterness is increasing on the Indian side, which shows the strain of the present situation. There is no language barrier between the educated members of each community. There is also no serious difference in social custom. Indian Christian marriage ideals, and ideals of womanhood, are the same as our own. Their manners are refined and their gentle breeding instinctive; yet, under present conditions, those among Indian Christians, who are in every way the social equals of English Christians, are rarely recognised in India as such. The treatment which they receive when they come to England is a perpetual wonder and delight to them. It is race alone in India that stands in the way, and the fear that is bound up with it of lowering our prestige.

I have even known instances where English communicants have refused to sit and eat with Indian communicants, whose manners, conduct, and breeding were, on their own confession, beyond reproach. I have heard such action warmly defended in India by English Christians on grounds of race prestige. I sent an account of one such painful incident to a Bishop at home, and asked him what ought to be done with the English communicant in such a case. He replied tersely, " Let him be anathema ! "

The following is an extract from a letter which I have recently received from a young, thoughtful Indian Christian, showing the resentment which has taken place and the difficulty of keeping the standard of Christian charity high under such circumstances. " Two things," he writes, " strike me very much indeed : one is the growing antipathy of Indian Christians towards the Europeans; the other is the lack of Christian vision amongst ourselves—I mean the spirit of aggressiveness that has arisen. The Archdeacon[1] has been here during the last week, and his

[1] An Indian Christian.

personality and his addresses have had a healing effect. He has done much to draw English and Indians together."

I do not wish for a moment to imply that there are not to-day on the English side, as well as on the Indian, both men and women who have, in Christ, surmounted the race-barrier, and broken down the middle wall of partition. There are many such; and not a few also, apart from Christ, have done the same. These latter have not had the comfort of the knowledge of His Presence in the struggle, but will assuredly be recognised in that Day as having done it unto Him. The military profession in India, where the race difficulties must be hardest of all to overcome, has produced the noblest examples of true Christian chivalry in this respect. The muster roll in the Punjab especially in the past has been filled with honoured Christian names, and they are not absent at the present time. It has been my privilege in Delhi to meet both officers and private soldiers whose simplicity of devotion to Christ, their Master, has bound them to Indian Christians with a more than brother's love. In other professions in India I have met the same—men and women who rejoice in nothing so much as showing heartfelt sympathy and love towards their fellow-Christians of a different race.

But the great mass of opinion is as yet hardly moved by these exceptions. The dead weight of convention tells all in the opposite direction, and affects each new generation of Englishmen who come out to the country. Most serious of all, there is but little active, organised effort in the Church. There is too much subservience to current opinion; and the State system is weighted with its own problem of religious neutrality. It is very doubtful indeed if the Church is not already compromised. Judged by the Pauline standard we Anglicans in India are in a critical condition. Indeed, I have sometimes wondered, almost in despair, whether St. Paul, if he had been present, would have recognised us as Churchmen at all. For the one vital issue is the same which he fought out to such a bitter end with Judaism. The circumstances have changed, but the underlying principles are similar.

I propose now to deal with the much wider question of the political environment, in which the Church is called upon to bear its witness for Christ. Is that environment being moulded by the Church according to the will of God, Who is no respecter of persons? Is the Church fulfilling the great sovereign command of Christ to teach and discipline the nations?

In order not to confuse the English reader, it will be necessary to select some salient points and make these perfectly clear. The National Movement in India, and the colour bar applied to Indians by the Colonies, are two points of this nature. There are no others which have stirred race feeling to a like degree.

The National Movement represents, broadly speaking, the recovery of race consciousness among the peoples of the East and their uprising against the domination of the European Powers. The initiative in the movement has, in every case hitherto, proceeded from those classes in the East which have received a modern English education. These have given the ideas and the inspiration, and through them the masses of the common people have been affected. The result has been, on certain sides, not unlike that of the Renaissance in Europe. It has had an even more direct political and religious bearing.

We need not, however, for the purposes of this paper, consider the National Movement as a whole. It will be sufficient if we try to understand the sentiments and aims of the modern-educated classes who are its leaders in India. These may be roughly classed as the need of equal treatment irrespective of race or colour, the claim for a full share in the government of their own country, and the longing to feel the hand of sympathy and brotherhood held out to them as they take their place in the new life of the modern world.

From the side of the British Government the new situation in India, caused by the National Movement and the uprising of the educated classes, received a tardy recognition. Lord Morley, after a long and very serious delay, put forward his reform policy. He appointed Indian members to sit side by side with Englishmen at Whitehall. He also sanctioned their appointment on the

Viceroy's Council at Simla. But these and similar acts were marred by reactionary measures in other directions. Both in Bengal and in the Punjab the situation in the year 1907 was very alarming. The Marathi population in the west was also at the same time in a serious state of political excitement. It seemed as though the golden opportunity had been lost and no conciliation was possible. But, tardy and one-sided though Lord Morley's reform policy was, it was welcomed by the educated classes as the earnest of a real desire to acknowledge the principle of race-equality.

The personal visit to India of the King-Emperor, accompanied by the Queen, had a far greater pacifying effect. His own transparent simplicity and trust in his Indian people; his respect for Indian educated opinion shown in the reversal of the Partition of Bengal; his words of encouragement to the educated classes themselves; his granting of the Victoria Cross to Indians as well as English; his sincere and heartfelt plea for the union of the races—all these went far to complete what was felt to be lacking in Lord Morley's acts. I shall not soon forget how, at the close of the great Durbar itself, an Indian gentleman, who was a stranger to me, took me by both hands and nearly embraced me in his enthusiasm and rejoicing. I need not add that I returned the sentiment which he thus expressed. The State religious service at Delhi was a worthy memorial of this general attitude of peace and good will. The educated classes recognised in the King a true Christian monarch who tried to practise the precepts of his religion. The kindliness of the Queen, her interest in the women of India and their home life, her evident sympathy with the poor, her care for the sick and suffering, made every Indian feel that she, too, was a lover of their country, a friend of India, and a true follower of Christ.

But during the early years of the National Movement, when race-feeling was running high, the greatest embitterment came not from the delay of England, but from the action of the Colonies. They appeared to have no idea of the strength of the new spirit which was moving Asia from end to end, and seemed impatient because armed

force was not used to repress it in India itself. I remember the indignation which was felt by educated Indians when the newspaper report reached them that one of the Colonies had offered to send over a troop of Rough Riders to keep the "natives" in order. It came at the very time that another Colony was filling its gaols with Indian prisoners, many of them highly educated men, because they had refused to submit to the indignities which had been heaped upon them by the Transvaal Government. The shock which all this gave to Indian educated opinion is difficult to describe in words. The trouble in South Africa grew worse and worse. The news came through to India of the maltreatment of Indian women by cutting off their hair, and the disregard of Muhammadan religious scruples during the Ramazan. These are the things which rouse passion in India almost to the boiling point. Hindus, Musalmans, and Indian Christians were united in a common sense of injury and resentment. A thoughtful and wholly loyal Indian gentleman said to me: "If this goes on much longer there will be danger of another mutiny." Then a further trouble arose in British Columbia, where a party of Sikhs, who had gone there from the military districts of the Punjab, suffered the harshest treatment at the hands of Canadian settlers in the Far West. Indian ladies were prevented from joining their husbands, and at one time the Sikh settlers were actually pelted and stoned. Here again there were highly educated men engaged in the struggle, and they made their grievances felt all over India.

I am not forgetting the economic causes which lay originally at the back of this colour bar; nor would I fail to recognise certain moral causes also. I have no wish to see any English Colony, outside the tropics, overrun with foreign cheap labour. I have not worked for years in South London without feeling as strongly, on that point, as any ardent Trade Unionist. Nor, again, do I wish to see the low morals of the opium-smoking coolie population of Canton introduced into Vancouver or Melbourne. But an undiscriminating sentiment, which lumps all Asiatics together, and says, in effect, "We will cut ourselves off, as completely as we can, from more than

half the human race," appears to me to be as unnatural as it is short-sighted.

The total number of Indians who are literate in the English language is less than one and a half million. The proportion who wish to emigrate, and settle in the Colonies, is very small indeed. Their conduct as a class is high, and they adopt, in the main, English ways and English dress when travelling abroad. They come, for the most part, from the Aryan stock. There would be no economic or moral difficulty in admitting this class freely into any Colony. Yet every obstacle is put in their way, and the race-feeling against them is increasing. As I have already pointed out, it is the educated classes in India who feel most keenly the sting of unequal treatment, and it is they themselves who are receiving it. They claim that the free citizenship of the Empire, without any let or hindrance, should be made the inherent right of every man and woman of good education who is a subject of his Majesty the King. As long as this is refused, they feel that there is a mark of servitude upon them, and a badge of inferiority due to colour alone. The wrongs done may not be so outwardly brutal as those of actual servitude; but the sting of sharp injustice, in a highly sensitive and refined community, cannot be measured by standards of physical pain.

A slight incident may explain further my meaning. Rabindra Nath Tagore is the greatest living poet in India. He is a member of the Brahmo Samaj, a deeply religious man, and an earnest student of the Christian ideals of conduct. His verses are sung in every household in Bengal and far beyond its borders. It would not be an exaggeration to say that no other living poet in the world to-day has so moved his own race and age. Three years ago I was staying at a little village in the heart of the Himalayas, as far from the poet's home as London is from Constantinople. Some Indian music was being sung in the village at the end of the day, and a little lad of twelve began to sing a poem of Rabindra's whose theme was the Motherland. The dialect of the song was difficult for the Hillmen to follow, but the drift of the words and the subdued passion of the young singer were wholly

intelligible. The audience swayed backwards and forwards, as if moved by an enchanter's spell. Such is the power of the poet's music and verse in India. Rabindra is now on a visit to England. He has come to our country to study at first hand the ideals which have made England great. I have been staying with him in an English country home, and he told me one day that he had hoped originally to return to India by the Canadian route. He was, however, informed by his shipping agents that there would be very great difficulty indeed for an Indian to obtain entrance into Canada by way of England, and that he had better make up his mind to travel through the United States. As he told me this incident, it was not difficult to understand the shock it had been to him and the pain it had given him.

A few weeks ago I had the privilege of being present in London at the Congress of the Universities of the Empire. It was presided over by the most eminent statesmen and rulers—Lord Rosebery, Lord Strathcona, the Right Hon. A. J. Balfour, Lord Curzon, and others. I do not suppose that one of those honourable gentlemen realised the embittered feelings of the Indian professors, who had been invited, when two whole sessions were taken up with discussing in their presence the interchange between the Colonies and England of post-graduate students and lecturers, while their own Indian position in this matter was entirely ignored. There was one Indian delegate from Calcutta, a man of science with a European reputation; yet it is very doubtful if any Colonial University would be bold enough to invite him to lecture—on account of the race-feeling in the colonies. Indeed, the very Congress itself would be almost unthinkable in any other capital but London. When I questioned a colonial on the matter he said that, even if immigration laws did not prevent it, the fear of clamour in the Press exciting race animosity would be so great that such a gathering would scarcely be risked.

Yet India is now still, as it has constantly been in the past, the thought inspirer of Asia. For centuries, during the Buddhist period, it dominated the religious ideas of the Far East. While Japan has been adapting the

material side of modern Western life to Eastern conditions, India, in a truly wonderful way, has been acting as the spiritual interpreter of Asia to Europe and of Europe to Asia. This part is certain to become more prominent still in the future. It is no light matter that we should treat the educated classes of India at this period of their renaissance in such a way that they should learn to look with contempt and disgust upon our Christian civilisation.

But to come still nearer home to those who are our own spiritual kith and kin—there are Indian Christians who have suffered the loss of all things for Christ's sake, and have given up all their old caste prejudices in obedience to Christ's law of universal brotherhood. These, while they are still young in the faith, and glowing with a new-found hope and joy, are being met with this strange and portentous phenomenon in Christendom. They read of the treatment of their own fellow-Indian Christians in the streets of Johannesburg, and say to one another: "Is this the Christianity we were taught to believe in? It is as bad, every whit, as the religion of the Brahman, who keeps the pariah at a distance lest his shadow should defile." Some of them have already been caused to stumble; and the word of Christ is as true in our own day about offences as it was in the days of old: "It were better that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones, who believe in Me."

The tragedy of the present situation lies in the fact that what had its origin in the Colonies as an economic factor is now in danger of becoming a fanatical creed. The race-prejudice is attaching itself to deep-rooted sentiments and emotions which are in no sense governed by reason. Each story of outrage on English women committed by coloured men in Africa adds fuel to the fire. It is useless to point out that Indians are as guiltless of that sort of horror as we are ourselves; and that even in the Mutiny, in spite of popular novels, these things simply did not happen.[1] A kind of fanaticism

[1] See the Records of the Intelligence Department of the N.-W. Provinces, in which the full evidence of the inquiry after the Mutiny is given.

has taken hold of the popular mind, and has got into the very blood.

I was talking in London with a delightful Canadian, and was telling him of a paper called the *Aryan*, which comes to me regularly at Delhi and has been full of the hardships and disabilities of the small Sikh community in British Columbia. It is a Hindu magazine, but is most noticeable for its knowledge of the New Testament and its appeal to elemental Christian principles. I had scarcely started my story when his eyes flashed, and he said with vehemence: "Look here! we intend to remain white, pure white." He almost shouted the last words. Unluckily I remembered my G. K. Chesterton, and the temptation was too strong for me. "Why not," I asked, "say 'pink, pure pink'—that is nearer the exact shade of colour?" He turned away from me as if I had insulted his race, and he was so evidently hurt that I repented my brutality. Yet he did not realise what a gratuitous insult the implication of his own words was to an Indian or a Eurasian.

No; the prejudice seems to have gone too deep for either argument or irony. It bids fair soon to become a hard, ingrained convention—

"Heavy as frost, and deep almost as life."

What has the Church been doing all the while? Is it not true that, in the main, there has been a drifting along with the tide? I do not know for certain, as I have not faced Colonial conditions. There may be difficulties that it is impossible for those outside to understand. There may have been resistance to the tide which we have not heard of in India. I have only stated how grievous an offence these things have been to Indians, both Christian and non-Christian.

Again, I would urge that the problem involved is one of vital, fundamental Christianity. "In Christ," says the Apostle, "there can be neither Jew, nor Greek, barbarian, Scythian . . . but all are One Man in Christ Jesus." "He is our Peace who hath made both one, and hath broken down the middle wall of partition . . . for to make in Himself of twain One New Man, so making peace, that

He might reconcile both unto God in One Body by the Cross." That which in our English eyes may appear a light thing, even an amiable weakness, is in the eyes of God, Who is no respecter of persons, a thing "whereby a brother stumbleth, or is offended, or is made weak—for whom Christ died."

There is one further question which I have left over and wish now to deal with in conclusion, in order to make my own position clear. Along with my conviction of the absolute necessity of race-union, if the Christian standard is to be maintained, I am at the same time a whole-hearted advocate of race-distinction in all that makes for variety and diversity in human life. In India itself I have been among the first to urge the Christian welcome and acceptance of the National Movement. I believe that this movement towards race-distinctiveness will be an untold benefit to the Indian Church and the Indian peoples.

This position appears at first sight to contravene in some measure what has gone before; and I have often been charged with inconsistency in advocating nationalism while pleading for race-union.

"How is it," so the question has been put, "that you champion nationalism—which you confess creates race-feeling—while at the same time you preach the breaking down of race-barriers? Why do you, for instance, wish Indian children to be educated at English Hill schools, where they may lose their own national characteristics? Why do you advocate such a hybrid thing as mixed marriages among Christians of different nationalities? Why do you want an Indian bishop to rule over English people? Does not all this kind of thing simply lead to denationalisation? Indeed, are not the colonies right in wishing to keep their race pure and to exclude aliens from it? You must be logical, and take either one side or the other. You cannot take both sides at once."

But that, I feel, is just exactly what I have to do, if I am a Christian. For life itself in its deepest aspects is far too complex and many-sided to be logical in the narrow sense of the word. It is always working towards that diversity in unity which connotes progress; and in

this special case the terms to be reconciled and harmonised are " catholic " and " national." As a convinced member of a National Church, which is also Catholic, I hold strongly that these terms are in our day and generation not contradictory, but complementary. The synthesis may not, indeed, be ultimate; for the term " national " may pass on to some further and wider term in the future, just as the term " feudal " has wholly disappeared in the past. But in our own day and generation nationalism appears to me to be the present necessary stage in human development, and I would endeavour to be true to it, as well as to the position of race-union in Christ.

Let me try and express my meaning geographically. It is correct, no doubt, to paint on a map one area all yellow and another area all red, and to write across these spaces the titles, " France," " England," or the like. But this merely represents an approximation to the truth. The truth itself could only be denoted by one dominant colour in each case, with other shades of colour mingling with it, especially at the edges. For in the progressive portion of mankind there are no hermit nations; wherever these have been aimed at, there has always resulted stagnation. It is the overlapping fringe of colour, as it were, which helps to take away the hard edges from the picture of humanity. Indeed, this mingling with other nations does even more; it forms, to change the metaphor, a kind of atmosphere round each nation, without which the nation itself could not breathe freely or develop its own life from within outwards. To come back to the Pauline metaphor, which, after all, is the best for the purpose, this contact with other nations represents the links which bind the different members of the Body together, and make the one life itself to circulate through all. The great bulk of each nation remains normally homogeneous, expressing the solid national character at the centre. The inter-action with other nations does not destroy this national character, but rather brings it out into prominence by means of variety and contrast.

What, therefore, I have been pleading for, under our present conditions of distinctive national life, is not that there should be a neglect of those characteristics of race

which make for diversity in human progress, but that race-intercourse and inter-mingling should be allowed to take place, naturally and wholesomely, without any artificial restrictions, at those points where the races come into contact. I hold also that the Christian Church itself is the highest and noblest sphere in which such intercourse and intermingling may develop.

It may seem at first sight a small thing to contend for so earnestly and insistently—that a few Indian Christian children should be admitted into the English Diocesan Hill schools; that English residents should invite, quite naturally and spontaneously, Indian Christian gentlemen and ladies to dinner on terms of perfect social equality; that when here and there an English Christian, in pure and blameless love, marries an Indian Christian, such marriages should be welcomed, and not boycotted by the Church; that Indian bishops should be appointed to territorial dioceses in India and ordain English clergy and confirm English children resident in such dioceses. To those in England, who hardly know what race-feeling exists abroad, the wonder will probably be felt that such points should have to be contended for at all. In India, however, and elsewhere, the contention is so vital that the Christian faith would be very seriously compromised, if such exceptional cases as I have mentioned were not allowed and welcomed.

For in the admission of those exceptional cases lies all the infinite distance between the Hindu and Christian theory of society. In orthodox Hinduism to-day there is no room for such exceptions, no inter-marriage, no sharing of a common social meal—and that is caste. In Christianity there is room for them; full, generous, and loving room for them—and that is the Catholic Church.

C. F. ANDREWS.

Delhi.

THE DOMICILED COMMUNITY IN INDIA.

FEW subjects are discussed with greater vigour and fulness than the question of Indian Missions. It is generally agreed that our duty towards India is to provide, without loss of time, a working religion that shall take the place of the faith, such as it was, of which our secular system of education has robbed the natives of that country—or, at least, the intellectual portion of them. It is not necessary to blame the Government for the result which could not fail to follow the educational policy that has been in force for the last eighty years; all that I wish to do at this point is to recognise the fact, which is unquestioned. Numerous estimates have been formed of the probabilities of Christianity replacing the old religions, and a general note of sanguine expectation runs through them all. Sometimes these estimates are well weighed and thought out, though sometimes they tend to absurdity. In the case of the out-caste and depressed classes there is good reason to be sanguine. We can offer them in Christianity a distinct lift in life, a deliverance from their down-trodden condition, a far-reaching vista of hope towards better things, material and moral. Thus the Bishop of Madras is doubtless right in placing stress upon work among these classes, and the English public that interests itself in Missions will do well to follow his lead and to support his efforts. But India does not consist only of depressed and out-caste classes. There is an enormous middle class —if it can be so called—of agriculturists and traders, and a powerful superstratum of Brahmans and other high castes, and the real test of Christianity will be whether it can touch these people.

So far, it must be confessed that the result has not been encouraging. Of course, it can be rightly urged that, in proportion to their intelligence they will be the more

difficult to convince, and that this difficulty will increase with the sceptical attitude that necessarily accompanies a non-religious education. But this is far from a complete answer. To my mind, and to that of many persons better qualified than myself to form opinions, the canker that lies at the heart of all our attempts to Christianise India is the condition of that large English-speaking class which is termed the "Domiciled Community," and the comparative indifference with which it has been treated by the Church at large, as well as by the State that is nominally Christian.

The English public is only now beginning to wake up to the existence of this class, and the Church at home is still far from realising that it is the very key to the position of Christian Missions in India—that until the problem which it offers has been encountered and solved, we need expect no serious accessions to Christianity on the part of any large section of the natives of India outside those depressed classes to which we have referred. The reason for this is that in neglecting the domiciled community we are neglecting the first and plainest duty laid upon the Church in India and the Mother Church at home. The Roman Church in India realised thirty years ago this essential factor in the missionary problem, and, as we shall see, deliberately and with a far-sighted statesmanship, which we cannot too highly admire, slackened its efforts to convert the heathen and transferred its vast resources of men and money to the task of capturing the domiciled community. This policy, steadfastly pursued, has already produced remarkable results, and during the last ten years the numbers of the Anglo-Indian (Eurasian) section of that community in the Church of Rome have been increased by nearly 12,000—largely, no doubt, at the expense of the English Church, the total of whose Anglo-Indian adherents has fallen by 1,200 during the same period. The Roman Church has realised and clearly understood that, once she has gathered the domiciled community into her fold, the conversion of the natives will follow with comparative ease. With the domiciled community, as I have tried to show elsewhere,[1] the balance of power in

[1] *Empire Review*, May 1912.

the country, both political and religious, will have passed into her hands. If this be the view taken and acted upon by the Roman Church, surely it is time for the English Church to consider whether there is not some good reason underlying the momentous change of policy of the Romanists in India and the remarkable results which have followed upon it.

The domiciled community comprises all persons of English blood and descent, in whatever degree, who speak the English tongue and who have made or intend to make their permanent home in India. The persons comprising it fall naturally into two classes: those of pure European descent, and those of mixed European and Asiatic blood who have been known hitherto as "Eurasians," but who are now, at their own request, classified under the somewhat misleading term of "Anglo-Indian." The distinction between the classes tends to be steadily obliterated from year to year, as the new-comers of pure descent intermarry with Anglo-Indian women and their children grow up in the country in association with Anglo-Indian children, and under the same conditions, favourable and unfavourable. As might be expected, the lowest fringe of the Anglo-Indian section is with difficulty distinguishable from the unadulterated native of the country. There is a stage at which the minute drop of white blood remaining in this lowest stratum is hardly recognisable, and there is no doubt that many actual natives have tried to better their condition by assuming English names and claiming to be Anglo-Indians. The condition of this submerged class, whom the natives contemptuously term "White Feringhis," and whom the Europeans despise and as far as possible ignore, is, as we shall see later, pitiable in the extreme, while various causes, which also will be subsequently noticed, have combined and are still combining to depress the whole domiciled community, and especially the Anglo-Indian part of it, in the social scale, until their condition also is a byword among Europeans and natives alike. The existence of this class and its present deplorable condition offer the most serious stumbling-block in the way of the acceptance of Christianity by the natives of the country. The natives have

before them an object-lesson in the working of our faith, which exhibits a selfish neglect of its own people that no Oriental religion would tolerate for an instant within its own bounds. There is no poor-law required for the natives of India. Their poor are looked after by themselves under the influence of religions which we call heathen. But under Christianity, which preaches the brotherhood of man and the duty of the Christian to his neighbour, Christians neglect their fellow-Christians, and, in spite of the clearest warnings during a hundred years or more, Christians in India have allowed their fellow-Christians to sink to a condition of physical and economic debasement which brings disgrace on the faith which they profess before the millions of the heathen whom they desire to convert.

The problem of dealing with this class has been with us in India from the earliest period of our occupation. The Portuguese, who preceded us, seemed to have troubled themselves very little about it. Dampier remarked on the degraded condition of the Portuguese half-castes in Goa in the late seventeenth century—they had already fallen very low, and to this day they present the least favourable specimens of their class, being, indeed, hardly distinguishable from the natives about them save by their high-sounding names and European leanings in their attire.

The case of Job Charnock, the founder of Calcutta, who married a native woman and founded a family of mixed race, was typical of the time, save in respect of the more romantic character of its beginnings :—

> The country being overspread with paganism, the custom of wives burning with their deceased husbands is also practised here. Before the Moghul's War, Mr. Charnock went one time with his ordinary guard of soldiers to see a young widow at that tragical catastrophe; but he was so smitten with the widow's beauty that he sent his guards to take her by force from her executioners and conduct her to his own lodgings. They lived lovingly many years, and had several children. At length she died, after he had settled in Calcutta; but instead of converting her to Christianity she made him a proselyte to paganism, and the only part of Christianity that was remarkable in him was burying her decently; and he built a tomb over her.

This was about 1690, and for a century to come the country was overrun by European adventurers and soldiers of fortune, who threw in their lot with one or other of the various warring Powers that were devastating the tottering Empire of the Moghuls, building up positions of more or less influence for themselves, and marrying freely with the women of the country—often ladies of gentle and even noble birth. Not a few of these adventurers were themselves of mixed race, and men like Skinner and the Hearseys demonstrated clearly, if demonstration were needed, the large possibilities of descendants of such unions, given reasonable opportunity and good ancestry on one side at least. The adventurers who made their mark during the Great Anarchy, as it has been well called, are the ancestors of not a few families which still survive in greater or less force; many of their connections have married into good English families at home, and if it were possible to compile a list of distinguished English families which have thus obtained a strain of Asiatic blood, the result would be surprising both in its quality and extent.

It is not, however, with these that we are chiefly concerned, though it is to this class that we may reasonably look for help towards that uplifting of their brethren which is at length being recognised to be of such urgent importance. What is worth noting is that, with such origins as these, there must be no inconsiderable amount of good material present in the domiciled community, even in its most submerged strata, which only requires a fair field and reasonable favour to enable it to become a valuable asset in the forces of the Empire. But before we come to this point it is necessary to review the steps by which the present *impasse* has been reached, and the extent to which the growing evil of the neglected condition of the domiciled community has been recognised and encountered in the past. For the trouble is no new one; it has been with us from the beginning. Only the sudden change in the economic conditions of the country and the rise of an educated native class which is able to compete with the domiciled community upon less pay and nearly equal terms in the matter of intellectual acquirements have precipitated a catastrophe which has long been slowly

approaching. Thus we have again the old situation presented by the Sibylline Books—a situation which might, had it been faced sooner, have been settled with greater ease and at less cost, must now be faced in circumstances of aggravated difficulty and with enormously enhanced outlay of men and of money.

Far back into the earliest years of the eighteenth century the S.P.C.K. was doing its best to help on the cause of Christianity in India, with especial reference to this class; details of their efforts and the way in which they were seconded by the little groups of Englishmen in India and the English chaplains who ministered to them may be read in Mr. Penny's valuable work, *The Church in Madras*. In 1815 the same society started a branch in Calcutta, at the promptings of Bishop Middleton, with the immediate object of looking after the Europeans and half-castes. Two years earlier it had promoted successfully the establishment of a Bishopric of Calcutta to supervise the work of the whole Church in India, and Dr. Middleton was the first Bishop to be appointed. It has become the fashion to speak slightingly of the work of this great man, and especially to expatiate upon his alleged coldness towards missionaries. But the charge will not bear examination. With the rise of the Evangelical school in the Church—and this was the period of its greatest power—the term "missionary" had been narrowed in practice to missionaries to the heathen, and the existence of English-speaking folks in foreign lands, many of them under the British flag, was practically ignored. That they, too, had immortal souls which were worth preserving, if only as an object-lesson to the heathen about them, hardly seemed to occur to the leaders of the Church of that day. Thus Middleton had not been long in the country before he discerned that until something had been done to bring the nominal Christians into line, it was hopeless to attempt the conversion of the heathen.

His (the Bishop's) proceedings appear to have been prompted by one intense conviction, which to the last moment of his life retained its full possession of his mind—namely, that little is effectually to be done for India without first bringing the European inhabitants much more generally under its influence

(that of religion). . . . Natives seem almost as much shocked with the little attention paid by us to such subjects, as we can be.

Life, I., page 152.

That the Bishop looked forward to work among the heathen at the proper time is proved by the infinite pains which he took to procure the foundation of the institution now known as Bishop's College, for the training of missionary clergy. "In the eyes of the Hindu and Mussulman," it seemed to him, "the Christians often appeared to be little better than a godless, and almost an accursed, race." "For the present," he wrote in 1815, "we must look to objects immediately within our reach; and the education of half-castes and nominal Portuguese is of this description."

The S.P.G. definitely took over the direct missionary work of the S.P.C.K. in India in 1825. The word "missionary" still bore for them its original meaning, and their policy was in close accord with that of Bishop Middleton. Their aim, as defined in the first annual sermon preached on their behalf in 1701, was clear and unmistakable:—

In the first place to settle the state of religion as well as may be among our own people there, which by all accounts we have, very much wants their pious care: and then to proceed in the best methods they can towards the conversion of the natives.

The S.P.C.K. had already struck a clear note in this respect. In their report for 1784, after recording the fact that in Madras some 700 children of European-native parentage were born annually, they add:—

If a Christian education were bestowed upon them, their manners, habits, and affections would be English, their services of value in the capacity of soldiers, sailors and servants, and a considerable benefit would accrue to the British interest in India.

As a statement of principle these words remain as true now as they were when they were written, but the problem which they indicate is still far from being solved, though its urgency is greater than ever. One reason for this is that the S.P.G. was caught in the prevailing current of the day; its energies were, from this point of view, disastrously deflected into work exclusively for the heathen, and in 1867 the rule was laid down:—

That as the missionaries of the Society are sent out for the sole purpose of preaching the Gospel, and teaching among the native people, they be required to abstain from ministrations among the Europeans, except such as are merely occasional, or if continued, arising from obvious necessity, the latter to be reported immediately to the Committee and the Bishop.

The C.M.S. had already, under the terms of their Charter, been precluded from doing anything for their own countrymen, and the English-speaking community in India had thus reached a pass at which the Church in England ignored them severely and completely—save only to join in pious denunciations of their conduct, by which the missionaries to the heathen excused from time to time their own ill-success. The policy of the S.P.G. in this respect has since been handsomely reversed—the Church in India has had to struggle with this problem unaided in the meanwhile—but the mischief of long neglect still, unfortunately, remains, while the ignorance of the Church at home of the character and urgency of the problem is nearly as profound as ever.

Bishop Middleton was succeeded by Bishop Heber, and he, too, recognised and insisted upon the necessity of discharging our duty towards the poor and afflicted among our own people if we were ever to impress the heathen with the practical truth of Christianity. His journals abound with references to this trouble in its various aspects, and to the extraordinary stupidity of the Government in multiplying disabilities to the progress of the very people whom they should most cordially have cherished. It is a dreary and depressing story, which need not be recapitulated here. The Bishop's warnings, generally speaking, fell on deaf ears, though there were not wanting splendid instances of sporadic generosity upon the part of well-to-do residents in Calcutta and elsewhere. Also a vigorous effort by the Eurasian residents in Madras resulted in some of the more glaring grievances being brought before Parliament and redressed, thus showing, if demonstration were needed, that the domiciled community was not lacking in grit and fighting power.

In the thirty years that followed it may be said that the community did not, on the whole, fare badly, though

a submerged class was steadily growing up. With the steady improvement in administration and the growth of railways, a number of subordinate posts came into existence, requiring in their holders a knowledge of English and a measure of integrity superior to that of the average native official, which they were well fitted to fill. Not a few of the higher posts in what used to be known as the "Uncovenanted Services" fell to their share; it was not unusual to find them occupying responsible positions as magistrates and police officers, and some of them rose to commissioned rank in the Company's army. The process of manufacturing the "educated" native had not progressed far enough to create any serious competition with the domiciled community for the particular class of posts which they occupied; and the members of the community were undisturbed by apprehensions of a time when things might be quite otherwise. But even then there did not exist a sufficiency of schools to supply education for the children of the entire community, and shrewd observers made no secret of their anxiety for what the future might have in store unless the difficulty were fairly faced and laid.

Then burst the cataclysm of the Mutiny, and the domiciled community again proved their worth, as their forefathers had done a hundred years before in the Great Anarchy. An Eurasian officer, Sir John Hearsey, saved Calcutta, and an Eurasian police subordinate, Forjett, did the same for Bombay. The boys of the Martinière School bore their part gallantly in the defence of Lucknow; and Cavanagh and others supplied the extempore Intelligence Department, without which it is hard to see how that desperate situation could have been retrieved. Young men of the domiciled community served as volunteers in Havelock's column, and telegraphists and others in subordinate positions showed by acts of gallantry and daring that the European strain in them still counted for something. The Government were grateful, and with good reason—without the help of the domiciled community the issue of the struggle might have been very different. Public opinion in India was unanimous in deciding that

something must be done to improve the position and prospects of the community, if only as a valuable asset in the defensive strength of the country. It was at that moment that a great educationist, Dr. Cotton, was sent out as Bishop of Calcutta, and he threw himself energetically into the task of organising a system of schools and a curriculum to meet the case. With the exception of one or two independent foundations, such as the Martinière Schools in Calcutta and Lucknow, the education of the English-speaking community had been entirely in the hands of the Church, supported by local contributions without assistance from home; now, under Lord Canning's famous Minute, it was decided that Government should lend assistance in what was obviously a work of State importance. Bishop Cotton drew up a plan, which was duly approved and accepted, for the establishment of such schools at strategical points all over the country; liberal assistance—public and private—was forthcoming, and his scheme was fairly launched, though by no means completed, at the time of his untimely death in 1866. Some of the schools were built or completed after his death, in memory of his great work, and all came to be known under the generic title of "Bishop Cotton Schools," as they are to this day. If his scheme was never properly completed, something tangible, at least, was done, and a definite step forward had, however tardily, been taken.

Twenty years passed, and the Bishop Cotton Schools, though they had done a good work, were getting into difficulties. Climate played havoc with the buildings, and mismanagement with other causes had brought them financially to a low ebb. Government standards had gone up, and the schools could with difficulty procure or pay teachers equal to the new demands. With the spread of the railway system, economic centres had shifted, and some of the schools were left high and dry by the receding tide of population. Bishop Johnson and others had tried, with indifferent success, to interest the Church at home in their kinsmen in India—money that was forthcoming freely for the heathen was not to be had for the uninteresting man in coat and trousers. In India it became clearer every

day that the position of the domiciled community was deteriorating. The "educated" native began to appear on the scene, ready and eager to do the work of the Eurasian—if not quite so well, at least at half the wage or less. The Mutiny, its lessons and its obligations of gratitude, were forgotten alike by the Government and the public. And then, quietly, unobtrusively, but effectively, another factor appeared on the scene which has vitally affected the problem and transformed its character.

Until about the year 1880 the Roman Catholic Church in India concerned itself little about the domiciled community beyond that section of it which was born in the Roman faith. Their work lay chiefly among the natives, of whom large numbers owned allegiance to the Pope. But about that time signs of danger to the Roman Church began to multiply in Europe, and it was determined to open a well-organised campaign for the capture of the domiciled community, and especially for the Eurasian section of it. Apart from the advantage of making converts, there was a distinct political gain in attaching this community to the Roman allegiance. In a time of unrest and peril no price would be too high to pay for the loyalty of the domiciled community, and the power that could order their action could demand its own price. The presence of a Roman Catholic Viceroy must have materially smoothed their path. Money was provided in abundance from Rome, and the Roman teaching Brotherhoods and Sisterhoods afforded an apparently limitless supply of living agents. Under the system of Government grants in vogue, the grant for a single individual could be so manipulated as to leave a profit to go towards the salary of yet another teacher, and thus it was possible to work these schools on low fees with which the old-established Anglican schools and those run by Nonconformists were unable to compete. The Church in India put up a gallant but ineffectual struggle; the combatants were unevenly matched, the one side being financed freely and liberally from its home base, while the other had to do the best it could with such resources as could be commanded locally. Where the Church has been able to bring the principle

of the teaching community [1] to bear, it has held its own with comparative ease; where it has had to pay the salaries of its teachers at ordinary market rates it has been hopelessly handicapped. And the appeal to England for help, save in the case of the Nagpur School a few years since, has practically fallen upon deaf ears.

Until a few weeks ago the Roman Church vigorously repudiated any idea of proselytising from Anglican and Protestant children who were drawn to its schools. Their policy was expressed in the article "India," in the *Catholic Encyclopædia*:—

> It is to be noted that the numbers of pupils in schools include a large proportion of non-Catholics. The policy of opening our schools to outsiders is due to the fact that in many places Catholics are too few or too poor to maintain efficient schools and colleges for themselves alone, and the admission of others is in most cases the only means by which a good education under Catholic auspices can be secured. Under such arrangements religious instruction is given apart to Catholic pupils; but the slightest show of propagandism has to be avoided with regard to them.

A Roman Catholic journal published in Bombay wrote: "It is only under a regrettable necessity that we open our schools to outsiders"—this was quoted in the *Tablet* of August 26, 1911. On July 17, 1912, however, speaking of a charge of proselytising from non-Roman Catholic children in India, the *Tablet* observes: "The secretary seems to have a curious horror of proselytising; and yet how else shall the commandment be fulfilled, 'Going, therefore, teach ye all nations'?" When we find also in the *Catholic Encyclopædia* that "converts" in India are classed as from "Heathens, Protestants, and Mussulmans," we may reasonably conclude that the policy of abstention from proselytising has been abandoned. If further evidence on this point were needed, it would be supplied by the figures for the recent Census as compared

[1] Space does not permit of our doing more than mention the work of the St. Hilda's Society in Lahore Diocese, of Mr. Pakenham Walsh and his Brotherhood in Bangalore, of the Clewer, All Saints', Kilburn, and other Sisterhoods in other parts of India. A whole volume might be written on their unselfish and unsuccessful labours achieved in the face of great difficulties.

with those of the Census of 1901—they relate to Roman Catholic and Anglican Eurasians only:—

Anglicans (1901)	35,779
Anglicans (1911)	34,553
Roman Catholics (1901) . . .	45,697
Roman Catholics (1911) . . .	57,024

Before passing on to consider the present position of the domiciled community, there is yet another factor arising from the Roman Catholic bid for the capture of this community which requires to be mentioned. The Roman Catholics who are carrying out this policy are, as a rule, not English; the Irish Christian Brothers supply some proportion of them; for the rest, the forty dioceses into which the Roman Church in India is divided are parcelled out among foreign religious orders: the Capuchins—Italian, French, Belgian, and Tyrolese—control the dioceses which make up the Province of Agra; French, Italian, and German Jesuits have charge of the Province of Bombay; Belgian Jesuits are responsible for Calcutta; French and Belgian Jesuits bulk largely in Ceylon; and the Carmelites, Spanish and Belgian, are in evidence in the Province of Verapoly. That British Roman Catholic clergy, even when technically admissible, are viewed with disfavour appears from the following, taken from the article "Mylapur," in the *Catholic Encyclopædia*:—

It is instructive to note that with the single exception of the Archdiocese of Madras, all the dioceses into which the original diocese of St. Thomas of Mylapur is divided are served by non-British clergy, save for the Indian and a few Indo-European priests where there are any. But even in the Archdiocese of Madras, though it is served by the British Missionary Society of St. Joseph, the majority of the priests and the Coadjutor-Bishop are from the Continent. Dacca is served by the Fathers of the Holy Cross, from Notre Dame, Indiana, U.S.A.

The policy is clearly that the Roman Church in India should be as far as possible un-English and in the hands of foreigners, who cannot, if they would, bring up the rising generation with English sympathies, and who are, in any case, under no obligations of loyalty to do so. In the light of such facts as these, it is easier to understand the warning uttered not long since by Sir Andrew Fraser, late

Lieutenant-Governor of Bengal, an experienced official, whom no one would accuse of religious narrowness or intolerance :—

> It must be borne in mind that a large number of teachers in these schools, who are educating and influencing the young of British blood in India, are members of French, Belgian, and German Brotherhoods, and are not, therefore, qualified to train the children to represent before the people of India the characteristics of the race to which these children belong, and of the country which they still desire to regard as their Mother Country.[1]

Sir Andrew Fraser is by no means alone in seeing a danger in thus handing over the education of so important a section of British subjects in India to foreign hands.

Meanwhile, what is the present condition of the community which our Church at home regards so lightly, and which the Church of Rome evidently regards as a prize worth winning at so prodigious a cost? Generally speaking, it must be said, deplorable. The number of the domiciled community—that is to say, of the English-speaking population permanently domiciled in the country—is estimated at about a quarter of a million; of these, about 101,000 are of mixed race—Eurasians, or, as they now prefer to be termed, Anglo-Indians. The Bishop of Bombay has recently estimated that, of the latter class, ten thousand children, of whom about two thousand are in Calcutta alone, are practically destitute and receiving no education or any training to fit them for a decent life. The old avenues of employment under Government are now almost closed to them; the standard of education among the natives has so enormously advanced that competent native clerks and subordinates can now be obtained to do the work that the Eurasian used to do, and they will do it at something like half the cost. We are reduced, as the Bishop of Madras lately pointed out, to a vicious circle; until the Eurasian is better educated he cannot be paid more, and until he is paid more his children cannot be better educated. The condition of the submerged section, to which we have just referred, is as bad as it well

[1] *Contemporary Review*, Sept. 1911, Article, "European Education in India," by Sir Andrew Fraser, K.C.S.I.

can be—the Bishop of Bombay asserts that the slums of a great Indian city are worse than those of our own country —and the number of these unfortunates is being augmented daily by the children of those who have been thrust down by the increasing pressure of native competition and the closing of careers to them by Government. The Report on European Education in Bengal for 1908, by Mr. Hallward, supplies some terrible reading, which rouses the writer into something beyond the coldly judicial mood usually affected in such documents. He is speaking of the Kintals, the slums of Calcutta where the Eurasians most do congregate :—

> The question, as a whole, still awaits solution, and it is a very urgent one; for the existing day schools, supplemented by a few orphanages, have entirely failed to cope with the situation. The reasons for that failure are . . . you cannot teach the children until they are clothed and fed, nor do so effectually unless they have decent homes to live in.
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> From the very valuable Report of the Pauperism Committee of 1892 it appears that in 1891 there were in Calcutta and Howrah 20,867 Europeans and Eurasians, of whom 6,724, or 32.2 per cent., were children; and that of the latter 1,597, or 23.7 per cent., were paupers, *i.e.* in receipt of charitable relief of some kind. Now, if we take the figures of the last Census, we find that the total European and Eurasian population of Calcutta and Howrah had increased in the ten years between 1891 and 1901 from 20,867 to 30,398. . . . Assuming the same rate of increase for the six years from 1901 to 1907, the total European and Eurasian population may be calculated to have reached, in round numbers, 36,000, and the number of children 11,692, or 32.2 per cent. of the total; again, basing the calculation on the ascertained percentage of pauperism in 1891, it may be inferred that the number of pauper children, European and Eurasian, had risen to 2,773 in 1907. Now of these 2,773 children, who are either orphans or the offspring of parents that are wholly or partially unable to pay for their education, the general public probably imagines that the large majority are having their education provided for. This is unfortunately very far from the truth. On the contrary, the existing orphanages and boarding schools probably account for much less than half. . . . At most, then, it appears, we are providing only for some 1,160 out of 2,773, leaving 1,600,[1] in round numbers, unprovided for. What of this residuum?

[1] The numbers must by this time have reached 2,000.

Either they do not go to school at all, or else they attend, generally with extreme irregularity, one or other of the numerous day schools. The rest of their time is divided between the streets of Calcutta and homes which are often utterly unfit for children. The hopeless improvidence of most of the poorer class of Eurasians is notorious, and the absence of any system of compulsory education enables parents of this class to "trust in Providence," in other words, to divest themselves of all responsibility for their children's education, and sometimes even for their food and clothing as well. The result is that a political and social evil of no inconsiderable magnitude is being engendered in our midst, and the pauperisation of the needy white and half-caste population is increasing with dangerous rapidity. For, unless these unfortunate children are rescued from the streets, and from the clutches of drunken, covetous, and vicious relatives, they will infallibly swell the ranks of the "ne'er-do-wells" and outcasts of society.

Mr. Hallward goes on to suggest remedies in the way of additional orphanages, representing, in addition to the initial outlay, a recurring annual expenditure of £16,000 a year—the initial expenditure he puts at £106,000. Some of this should come from charity, and a substantial proportion from Government. "Large as these figures are," he observes, "it is not too much to say that the solution of the problem would be cheap at the price." He also desired powers to compel European and Eurasian parents, according to their means, to pay for the maintenance and education of their children, and to remove children altogether from the contaminating atmosphere of homes that are no homes—the power, that is, to substitute the legal guardianship of the head of the orphanage or home for that of the dissolute or drunken parent or guardian. Government and the public have read, sympathised, and moralised, but, as regards this part of the problem, not a finger has been lifted yet beyond such efforts as were already in progress when the words were written. Nor, with all the talk that is going on about it, is there any sign of immediate action being taken. And it must be borne in mind that what is true of Calcutta is true, in a lesser degree, of every great city in India. It would be easy to multiply quotations from such authorities as the Bishops of Madras and Bombay, for their respective dioceses, and

especially for their See cities, as well as from Mr. Ford, formerly Archdeacon of Lucknow, Canon Cole, and many others, to illustrate the pass to which these unfortunates have been reduced, but space will not permit. Except by the Church and the non-Episcopal bodies, very little is being done for them, and what is done is totally inadequate.

The main thing, however, is to prevent those who have not yet been engulfed by the tide from going under. We have seen how they have been ousted from most of the positions which they used to hold; let us see how matters stand at this moment. Our witness shall be Mr. W. P. S. Milsted, the headmaster of the Boys' High School at Allahabad. The following is made up of extracts from a letter addressed by him to the Press early in July last :—

We place before the Eurasian boy the value of education in its wider sense. He sees it in its limited application. And the parents of the domiciled community of these provinces, who spend five and a half lakhs yearly in tuition fees alone, naturally ask what return they may expect for this outlay. . . . He has passed the necessary examinations and taken his degree. What then? For some ten years I have done my best to find openings for the Eurasian boy who has left my hands. . . . For three weeks I have been in correspondence with one of these departments, and having assured every one that my candidate has passed the High School with honours, that he is European, that he is of good moral character, that he is sound mentally and physically, I learn that Mr. So-and-so has the honour of appointing Mr. Candidate as temporary clerk on 25 Rs. a month! On behalf of another I apply for an appointment in the police—a post where after twenty-five years' service he may get 250 Rs. a month. The answer is: "I have played hockey with him many times; between ourselves, his colour is against him." A General inspects the Volunteers. "Fine set of men, so useful in this country. They know the language, and the customs of the people and the geography of the land. Most useful men." Here was a chance: I follow it up. Would he permit two Eurasian boys to be enlisted. The answer is "No." . . . . Shut out of the Army, debarred from the Pilot Service, with no openings in the higher grades of any Service, no room in commerce or trade—for relations must be provided for—what are you educating him for? They say the Eurasian has no backbone. The Eurasian suffers from lack of opportunity. Give him the chance and he responds. There are many Eurasians in India and out of it who have made their mark. There is more

than one General and an authority on Indian art (who is supposed to be an Indian) and many prominent and eminent lawyers who are Eurasians. These had their chance and they seized it. . . . Let us be honest, if possible. It is all a question of colour and prejudice. . . . If you are advocating education, tell us also what to do with those we educate out here.

In the crowd of letters evoked by that of Mr. Milsted the following bears striking testimony to the manner of man whom the prevailing policy of neglect is steadily driving under foreign influences :—

As a member of this community I and my family have been associated with the Army from the fall of Seringapatam down through the Crimea and Mutiny to the Frontier War of 1897; and I am proud to say that at no time has it been proved that in courage or stamina have we been inferior to the modern British soldier, or unworthy of our military ancestors, who laid the foundations of the British Empire in India. There are many families like mine scattered throughout India . . . all that is required is an open field and no favour. . . . The domiciled community of mixed descent is a valuable asset to the Empire.

Until quite recently the domiciled community had few active friends in this country, except the Indian Church Aid Association; though the S.P.G. and S.P.C.K. have given no little help in special cases from time to time. Only the efforts of this Association, initiated at the wish of the Bishop of Nagpur, saved the Bishop's Schools at Nagpur from being wiped out to give place to a Roman Catholic school of the new type. Now we have the great scheme for the rehabilitation of the European secondary schools throughout India, a scheme in which the initiator, Sir Robert Laidlaw, desired that the Roman Catholics should take part, but they preferred to stand aside. The appeal which he launched in England was backed by all that stands highest in religion and statesmanship. But the result so far, at least in hard cash, has been disappointing, and it seems as if the Anglican Church may again have to assume its solitary burden, building upon the foundation of the £30,000 assigned for this purpose from the Pan-Anglican Thankoffering. But the stirring of the waters has produced some effect in India. The Government have been so far impressed as to call a Conference

of experts to consider the question, and the important gathering at Simla in August was the result. The outcome seems to be regarded in India as disappointing. There was some excellent talk, and the case for the community seems to have been well stated; also, the community was assured of Government sympathy for them in their troubles; but nothing very definite seems to have been promised or decided upon. And there, for the moment, the matter stands. The problem of the submerged class is not yet to be attacked, unless the Church makes it her own entirely, as she has already attempted it in part.

The situation is not pleasant to contemplate. The Church in India is struggling under a burden too heavy for her to bear unassisted; the Roman Church, backed by the enormous resources of the Vatican in money and workers, is striving successfully to draw off these sons of hers and so to secure the key that may some day hold or lose for us the Empire of India. Indifferent to the struggle and to the canker which lies at the root of their ill-success, the independent missionary societies toil away at the heavy and difficult task of converting a population of intelligent heathen and sceptics, who have before them this remarkable object-lesson in the love that Christians bear to each other and their care of the weaker brethren. And if you ask the average Churchman at home what all the trouble is about, and whether something cannot be done to strengthen the hands of those who are fighting this desperate battle for the honour of the English Church in India, he will tell you in effect that he knows little about it, and it is to be feared also that he cares little.

H. P. K. SKIPTON.

THE RESPONSIBILITY OF THE CHINESE CHURCH TOWARDS THE NEW CHINA.

WHILST the root problem of Christian Missions in China will remain, as elsewhere, unchanged until the hearts of the Chinese have been won for Christ, it is safe to say that almost every one of the external conditions confronting the missionary, and not a few of the internal conditions also, have completely altered their aspect during the last generation. The evangel, in itself, the good news of God's love for men and His incarnation for their salvation, stands unchanging, a basal divine fact of universal scope, but the method of its application to the varying needs of men is infinitely varied. Few more striking illustrations of the change which has been called for by changing conditions are available within so brief a period as that which is given by the history of Christianity in China during the past fifteen years. Here is the same gospel message, the same non-Christian race; but the race has so altered its point of view, so shifted its national platform and its ideals of life and culture, that another form of presentation is demanded if conviction is to ensue. And it may be said that a gospel which proves itself capable of effecting conversion in the China of to-day, as it did in the China of yesterday, demonstrates thereby not only its power, but its infinite adaptability.

The effect of recent upheavals in China has been not simply to alter the conditions under which the Christian message has to be delivered; it has also been to deepen the diversity pertaining to those conditions. Socially and intellectually, if not morally, the result of the revolution and all that led up to it has been to widen enormously the gulf which separates the progressive and reactionary, or better, the informed and the ignorant within the national

boundaries. With the practical overthrow of Confucianism the nation, as such, has no longer any fixed ideals; and it will take time, a very long time in all probability, for new and sufficient ideals to take the place of those which had held the nation together on a common basis for more than two millenniums. That which has held the pieces fast bound in the mosaic of the Chinese Empire is itself nigh to dissolution, and the pieces threaten to separate. *A new binding force is imperatively called for.*

As an instance of the manner in which the passage of the revolution has served to emphasise the diverse and incongruous elements at work within the national life the following incident may serve. The directors of the leading Chinese shipping firm in China, the well-known China Merchants Steam Navigation Company, were arranging for the transfer of the firm to a syndicate in order to reconstruct and develop their shipping business. Young China, rightly or wrongly, surmised that behind the contracting syndicate there was concealed foreign capital and a possible transfer of direction to foreign interests. They suspected and feared the grasp of Japan, and a storm of protest was raised against the proposal of the directors of the company. The inevitable mass meeting, so significant of the "new method" in China, which expresses itself in the naïve assumption that government can be carried on by public demonstrations, was called in one of the largest of the theatres in Shanghai. The following account of what took place at that meeting is from the *North China Herald* of August 10, 1912:—

By two o'clock the theatre was well filled. The speakers were mostly young men, and the speeches, though short, did not fail to gain applause. When a woman wanted to get upon the boards to deliver a few words the theatre manager demurred, as this is against the rules of the Settlement; the objection was hooted by the audience, who clamoured "Let her speak," "Help her up." The audience seemed indignant at her being treated as an actress, which is probably what the rules refer to. As the meeting was not "acting," no protest, it might be thought, need have been made against a woman making a speech. At any rate she was eventually allowed to speak and held the stage for some three-quarters of an hour.

The meeting lasted until five o'clock, and the outcome was

that those present passed a resolution protesting against the sale of the company, and it was decided to telegraph a copy of the resolution to the President of the Republic.

At the close of the meeting a peculiar ceremony took place on the stage. It seems that shortly after the last occasion on which a woman was allowed upon the stage of this theatre one of the actors died, and in view of the superstition attaching to the circumstance, certain rites had to be performed to appease the fates. These consisted in the breaking of a considerable quantity of crockery, the killing of hens and the sprinkling of their blood on the stage, the whole being carried out assiduously, as it was understood that the actors refused to appear were this not done.

Such is the state of incongruity to which China is, for the time being, reduced. It is possibly inseparable from the condition of change incidental to progress, but it is also very significant of the dangers to which China is subject *from within*, and also of the difficulties which confront all who are concerned with her national life and well-being. Republicanism, government of the people by the people, women as leaders of public agitation and opinion on the one hand; and on the other hand the crudest superstition. It is the twentieth and the twelfth century appearing on the same platform, not in symbol and pageantry but in the guise of solid fact. China has accepted the watchwords of the Republican form of government—liberty, fraternity, and equality—but the unity which is the essential foundation for these is conspicuously absent. Given time it may come. Nothing is more extraordinary than the way in which government survives almost fatal mistakes in China, but a period of enormous difficulty, the period of necessary assimilation, lies before the Chinese people and, in consequence, before the Christian Church in China also.

For this combination of conflicting circumstance is running wide and deep through the whole of the national life. It is creating problems of its own, calling aloud for attention, in every sphere of Chinese life, whether that of the family, the city, the province, or the Supreme Government, and affecting social life, education, moral ideals, religion, and the Church.

We shall fail to grasp the fundamentals of the situation in China if we suppose that the triumph of the revolutionary cause was a triumph of ideals. So far as leadership is concerned, it was that. Those responsible for the outbreak, Sun Yat-sen, Li Yuan-hung, and their comrades, were consistent advocates of progress and reformation, and the leaders of government to-day are convinced believers in the need of reform. But the rank and file were with them, and were as tow to their fire, from merely negative causes. They were oppressed and afflicted under the Manchu rule, the soldiers were unpaid, the people were overtaxed and underfed and were ready for any enterprise which promised relief from present and persistent ill. The Republic was the one alternative to the Manchu sovereignty or a dictatorship. It was, least of all, the will of the people. Cases are recorded where soldiers who had discussed the Republican theory of government along practical lines and with the concrete case before them, so significant of China, concluded that it meant that the distinction between governor and governed would be abolished, and that officers would be as men and men as officers. Great was their chagrin and anger when they found the little finger of the "new model" officer was as the thumb of the old officer in matters of daily regimental discipline and duty. So, too, the common people, farmers, artisans, and small shopkeepers, with the illegal exactions of the tax-farming officials ever in mind, had for a brief season the dream that the Republic was a happy world in which government was carried on without revenue raised by taxation. The result was, that for awhile, the *taxes did not come in* and the new order of things in Peking was brought almost to a standstill through lack of the all-needful cash. The Republican Government of China to-day is not the act of popular will, but the only form of compromise available to hold the leaders of progress together in the service of their country. Its continuance depends far more upon the harmony of the men in authority than upon the opinion of the populace. The populace saw and felt one thing keenly, the mistakes and bad rule of the alien Manchu, and it struck blindly at that. Consequent fortuitous circumstances, together with the

persistence of a few outstanding, forceful, self-denying men, brought about the Republic.

It is to the wisdom of the few and the good will or forbearance of the many, that we have to look, therefore, for the development of the inward life and the outward policy of China. Upon the skill and determination with which the leaders address themselves to the vast problems of internal reform, education, economics, government, and religion, and upon the trust and response with which their efforts meet, depend, so far as we can see, the whole course of the future in the Far East. If the ideals which are to be implanted in the life of New China, and which are essential to her continued well-being (for without ideals no nation can experience a corporate life), are to be driven home and driven home quickly, since events will not wait, then education on a national scale and on effective lines becomes for China the most pressing of all questions. The leaders of Young China realise this to the full. They know, in spite of the repeated promulgation of high-sounding edicts establishing a system of universal education in China on paper, that the real work has yet to be done, and the materials for doing it properly cannot yet be found.

An editorial appearing in the last issue of the *World's Chinese Students' Journal*, a journal which represents the enlightened opinion of the most serious and capable of the educated sons of China, deals thus with the educational problem :—

There are many problems now confronting the new Republic, and that of education is undoubtedly one of the most pressing, and should be solved at the earliest moment possible. China has hitherto maintained educational institutions of different grades. They are either supported by the Government or by private individuals. But the methods and the amount of education given by these institutions are very fragmentary and often inefficient. Hence no desired result is reaped from them; but, instead, we find them developing men of indifferent qualifications, incapable of doing anything for their country.

Perhaps it is not too much to say that, aside from those who studied abroad, men that are really capable of doing something for the uplifting of this great nation are generally *those turned*

out from the Mission schools. The reason is not far to seek. The schools that are established by the Foreign Missions have their aim constantly directed towards the attainment of true knowledge and real proficiency. The president and faculty, composed generally of the experts of the West, concentrate their minds towards the efficient government of the school affairs. Realising that discipline constitutes an important factor in education, without which no sound efficient teaching could be conducted, the Mission schools lay special emphasis upon its enforcement and strictly require the students to respect the school authority. Hence they do not experience any such vexations, known as "students' strikes," which frequently occur in Government institutions.

The Chinese schools, whether supported by the Government or privately maintained, exhibit entirely different nature both in their way of management and method of instruction. The administration of school affairs is generally left to inexperienced officers who have not the slightest idea or knowledge about their responsibilities as directors.

But this is not the only reason why China has failed to produce happy results from her educational scheme. A mistaken notion has somehow or other prevailed among the students that they could do whatever they pleased in schools. But they must understand that there are certain rules which they must observe as students. They must learn to serve and to obey before they can command. These are requisites to any kind of success. Hence China during this period of transition should not forget the good ancient precepts of respect and obedience to the superiors in the introduction of new ideas from the West. For without this it is impossible even for the most experienced teachers to impart any useful learning.

It will be remembered that this criticism is not written by a foreigner viewing Eastern shortcomings through Western eyes, but the judgment of qualified Chinese upon their own system. It is a very healthy sign of the times, and yet, in spite of its praise of missionary education, it contains a warning to missionary educationists in China. What Mission schools and colleges have done, and are doing in China, the Chinese are bound before long to be doing for themselves. The question then arises, Is missionary educational policy being directed along the line which makes for final co-operation with Chinese Government schemes? It is to be feared that in a majority of instances the answer is No. Chinese educational ideals

occupy a very secondary place in the curriculum of most missionary institutions, and the American schools especially are striving to set up a purely Western standard of attainment and to turn out graduates made after purely Western models. The eagerness of many of our missionary institutions to secure recognition for their scholars from some seat of Western learning, and to "hood" their finished students in the name of a college or a university eight or ten thousand miles away, is a lamentable confession of failure to respond to the demand of China for a worthy system of *Chinese* education. We must find an ideal for our missionary education in China which is Chinese if we are to maintain our educational lead and really serve that land. To turn out Western scholars simply is not enough; in the end such a system will inevitably stamp our policy as Western and serve to identify our work still further with racial limitations. Let India serve to warn China. The leaders of the Christian Church are called upon to extend the principle of co-operation in education beyond the point of work with each other and make it include work done in common with the Chinese Government. The system at present in vogue, possibly inevitable in the past, whereby every missionary school and college confers its own diplomas and degrees on the basis of examinations conceived and conducted without regard to any other body is to-day vicious, short-sighted, and inefficient. It is bound to give way to larger ideals, to a common system, and to a frank acceptance of Chinese Government standards, or, in the end, our Christian schools will lose both place and power to the exceeding detriment of the moral discipline of the youth of China and to the danger of the young of our Churches. Christian education can no longer be regarded from the standpoint of the local Church, or the individual Mission, and at the same time retain its value. The day of local ideals and narrow vision has gone by. The Christian Church of China must shape its educational effort in relation to the ideals of the Kingdom of God and merge its hopes of local and temporary success in the ideal of the whole if it is to be effective for the Church's final service. As isolated, or imperfectly related, units our schools may serve to produce a few individuals

of outstanding influence and merit, and, in instances, to set a standard worthy of acceptance by Chinese educational institutes of similar grade; but the problem of China's educational system is too vast a one to be influenced, to any great extent, by anything short of a common united policy, accepted and worked for China's intellectual and moral good by at least a majority of the Christian Missions at work there.

As a first step to a realisation of this end a greater place must be assured upon our deliberative bodies to Chinese representatives. By co-opting a number of Chinese upon its Committee and by inviting Chinese membership, the Educational Association of China, formerly a purely missionary body, has shown the way. But more and more in dealing with matters concerning educational policy it should be made essential to consult Chinese who are interested, capable, and worthy, in order that the Chinese standpoint and aim may be borne in mind and provided for, and also in order to preclude the assumption (now, alas! too common), that Westerners, and Westerners alone, are fitted to guide and rule in matters scholastic. In a word, the educational policy of Missions must be related to the Church as a *Chinese* organisation, and not as a Western importation. Unrelated to each other in matters that should and might be common to all, and unrelated to the Chinese authorities, whom we ought to be seeking sincerely to serve, our institutions and our Missions are bound to lose the hold they have on the educational policy of China, and so miss the service it is more needful than ever for them to render to the Chinese people. Our system should stand to assert and to demonstrate our belief that education without religious instruction is a giant shorn of its strength, and that it must end in moral failure. For lack of mutual understanding and common action, it may be that where the Christian Church might have been setting an educational standard she will have, instead, to be appealing to the Government of China for recognition.

But education, in itself, is not a prime function of the Christian Church, nor, apart from the special circumstances and needs of China, could the position it occupies as one

of the Church's agencies find justification. It has justified itself in results hitherto, and in the ministry it has exercised in the name and spirit of Jesus Christ in China, but if, and when, the day comes which finds the educational work of the Christian Church failing to strengthen its inner life or to extend the borders of the Kingdom of God, then it will behove the Christian worker to reconsider his methods of service. The fundamental duty of a Christian Church in a non-Christian land is that of evangelism, and the measure of its success is that given by the extent and force of its Church life. All other duties merge in the final work of saving souls, and all other activities are tested at last by the energy and sacrifice of the Christian Church in the work of salvation. If there is failure here, there is central and final failure, and all the big institutions in the world, efficient to a degree though they may seem to be, cannot suffice to cover so fundamental a shortcoming.

How far then has missionary education served to upbuild the Church in China? Let it be stated at once that, viewed from the evangelistic standpoint, the educational work of Missions has been an enormous success. It has brought dangers, some of them pressing—of which more anon—but it is largely through its educational enterprises that Christianity in China has been enabled to exercise so great an influence on the reform propaganda and on the revolution itself. It is at this point that President Yuan comes into closest touch with missionaries. He has placed his own family under the tuition of missionaries and in Mission schools. So also with the ex-Premier, Tang Shao-yi, and several other members of the Chinese Cabinet. Some of the leading members of the departments of Government are themselves Christian, notably, Dr. W. W. Yen, the secretary and aide-de-camp of the President; Mr. Tang Kai-son, of the Foreign Office; Mr. C. T. Wang, formerly a secretary of the Chinese Y.M.C.A. Also leading members of the Board of Education, such as Mr. Chang, the Director of Education for Chihli, and Mr. Chung, the Director of Education for Canton. Several of these men have at one period of their careers been teachers in Christian colleges—Dr. Yen, at the well-known St. John's College of the American Episcopal Church

Mission in Shanghai; Mr. C. T. Wang, at the Anglo-Chinese College of the London Missionary Society in Tientsin; and Mr. Chung, at the Canton Christian College. And these are strong men who have refused to rise to power by the denial of their Christian faith. It is safe to say that the known ability and uncompromising patriotism of such Christians as these availed more to secure toleration for Christianity under the new régime than all the pressure which Foreign Missions could ever have brought to bear upon the new Republic.

Such success, however, brings its peculiar dangers. Christianity is in peril in China from a wave of intellectual popularity. It is too true in many instances, especially among the educated youth of the land, that with the *head* man believeth, and with the mouth a formal confession is made, while the heart, the very fountain of faith, is still parched and dry. An unspiritual confession is the positive danger which threatens many of the Churches of China, especially in large centres of population where thought is quick and the minds of men responsive to new ideas. Patronage is given where faith is called for, and acknowledgment offered rather than service. It is for this cause that many Chinese are finding their Church life, or the substitute for it, in the Chinese Y.M.C.A. None are more alive to the dangers of such a situation than are the leaders of the Y.M.C.A. movement in China, and there are other reasons to be adduced for the manner in which that fine organisation attracts and holds where the Churches fail, but the fact that, in the nature of the case, the emphasis upon spiritual experience and conviction is less dominant in that Society than in a regular Church may not be overlooked. Educational Christianity, the Christian teaching of schools and colleges and institutions, can never strike the high note which makes the call of the Church, and educational evangelism demands something more, which the Church alone gives, ere its Christianity become full orbed. No lowering of the spiritual standards of Church life can be thought of in the face of the situation in China to-day, the peril of a soulless Church is too great. The nation, and especially the genial, well-wishing and socially sympathetic part of it, must be made to under-

stand that the Church ideal is something higher, more far-reaching, and infinitely more searching than political or moral reform, needful and good as these may be. Mere financial patronage or an attitude of well-wishing toleration can never be permitted to take the place of Christian confession. China is already full to overflowing of those who "know the truth, but do it not."

The fact that Christianity in China has, of necessity, been identified with reform is another phase of the situation which calls for wisdom in adjustment, lest in China politics should tend to obscure the view of the Church's ultimate aim. It would be wrong to blame Christianity for its share in the work of reform. So far as the Christian message rings its word of truth into the hearts of men it must make of them reformers; opponents of all un-Christian policy and haters of all that founds itself upon a lie. In a non-Christian land and among a superstitious people existing under a corrupt official system Christians are bound to be "against the Government." If they are not, something fails of their Christianity. Yet the Church must never become partisan if it wishes to save the State. All its impulses are spiritual, however far the effect of them may become political in action. No Christian Church in China can ever be "anti-Manchu" and remain wholly Christian; its mission is as much to the Manchu as to the Chinese—more, indeed, if the Manchu has the greater need. They that be whole have no need of a physician, but they that be sick. It would prove calamitous to the spirit which is the essence of Church life for Christianity in China to become identified with any form of government in a political manner, whether Monarchical, Republican, or any conceivable other, save in the way of obedience to law and ministry to the national well-being. The powers that be are ordained of God.

The temptation during the past eighteen months to make the Christian Church in China something of a political platform has been very great, and it is no wonder that, in instances, Churches have fallen a victim to it. Yet it would seem, on the whole, that, in spite of the almost unanimous sympathy of the Christians with the revolutionary party, the Church, as a body, remembered first of

all its spiritual functions, and throughout the turmoil maintained the high position to which it is called. "My Kingdom is not of this world." The fact that Mr. Cheng Ching-yi, the representative of the Chinese Church on the Continuation Committee of the Edinburgh Conference, is a Manchu, is all to the good. It provides an object-lesson of the universal standpoint which must attach to true Churchmanship, which is of special value at the present time.

On the other hand, there can be little doubt that the known sympathy of the Chinese Christians with reform and the consistent acknowledgment of Christian belief maintained by Sun Yat-sen has done more than anything which has occurred in the course of modern Christian history in China to break down the opposition which Christianity met on all hands because it was conceived to be a "Western organisation," and, indeed, a subtle agent of Western aggression. It is no longer needful to argue the point that a Chinese can be at once a Christian, a Reformer, and a Patriot. The sacrifices of the Chinese Christians for their country have made this plain. It remains for foreign missionaries and their Societies to see that this point, gained by the Chinese for themselves after years of suffering, misunderstanding, and reproach, is not again lost to the Church by lack of Christian humility and self-denial on the part of the foreigner. It is not enough to render lip service to the ideals of "the Chinese Church for the Chinese" by a formal repetition of such proof texts as "He must increase, I must decrease." The Chinese revolution of 1912 must surely in later years appear as the period in history when the weight of interest and authority within the Church of China moved from its Western leaders to its Chinese disciples. The Boxer martyrdoms proved the spiritual worth of the Christians of China, the revolution has demonstrated the amazing capacity of many among them in the realm of intellect and organization. To deny either their sacrifice or their ability is to cast scorn upon facts or to demonstrate a wilful blindness.

The present is a period when in the interests of the Kingdom of God in China all missionary Societies should

reconsider in the light of recent events and future responsibilities their line of duty towards the Chinese Church. The day on which foreign leadership was essential to missionary enterprise in China has past, and only those Churches which shape their course in accordance with that fact can hope to sustain a position of real spiritual value in China. It is easy enough to raise awesome pictures of the dangers which beset the future when the foreign leadership to which the Chinese have been accustomed is withdrawn. Doubtless the Judaising Christians who troubled the Gentile Church of the first century had a whole armoury of similar fears. But it is obvious that the Christian Church in China must soon learn to rely upon Chinese initiative and leadership or Christian Missions be discredited. It has not yet become a question of "*coming away*"; that day is still in the far future, though nearer than many deem. It has become, however, a question of willingness to give to the people of the land the place which is naturally theirs, and to give it in the name and spirit of Christian brotherhood. All help that the West can render, and much financial sacrifice (more than ever, in fact, in the face of the present enormous opportunity), will still be demanded from the Churches of Christian lands, but the spirit in which it is offered and applied must change. Increasingly the foreign missionary agent must be amongst his brethren of the Chinese Church as "one who serves." It is not an easy position for the Anglo-Saxon, or for any other "white" Christian, to occupy, in view of the unfortunate and deeply ingrained race prejudices which beset us, but it is the way of success, and, surely, it is the way of Christ. Far too much is made of the money problem in missionary organization on the Mission field, especially in China. It is truly the duty of the foreign agent to see that funds are rightly administered, but not necessarily to dictate the manner of the administration. That "he who pays the piper calls the tune" is neither a Bible text nor a Christian precept, and its application to the sphere of Missions is a perversion of Christian philanthropy. Far too little administrative power in matters of finance has been given over to Chinese

Christian workers, and many opportunities for service have been thereby lost.

The call of the day in the Mission field of China is then for a frank recognition of the claims and an insistence upon the rights and duties of the Chinese Christian workers. The policy of Christian Missions must be reshaped in view of this new condition, and the Church of China made, in all possible ways, truly Chinese. Much of our unreadiness to hand on to those who rightly claim it the power of direction is, in a measure, due to a wavering belief in the reality of the guidance of the Spirit of God. We doubt whether it is given to them as to us, and, because we doubt, we also fear. The act of faith has to be made, and to our human understanding it would seem to have become a matter of now or never!

The experience of very recent times has shown beyond question the tremendous influence exercised by spiritually-minded and well-educated Chinese upon the lives of their countrymen. Within the past four years two Chinese Christian ministers, both of them graduates of Christian schools and educated entirely in China, have been the agents of deep and lasting religious revival. Their advent and their success ought to teach Christian Missions a much-needed lesson. Instead of the endeavour to create the spirit of revival by means of "revival preachers" from Western lands, speaking to the Chinese through interpretation, a cumbrous, unreal, and expensive method, the right and natural means is that which, in patience and by prayer, reveals and fits the consecrated Chinese worker for the task. It may be said that within the sphere of Church life and service in China there is no necessary work to be done for Christ that will not be better done in the end by Chinese than by foreign Christians. It is in the patient acceptance of the duty of qualifying the Chinese themselves for the tasks before them that the Christian missionary demonstrates his apostolic fitness.

As an illustration of the way in which the West has failed to appreciate and use the services of Chinese in positions of authority the following instance may be given. The writer of this article believes that in the history of the Roman Catholic Church in China only one Chinese Bishop

has ever been consecrated, and that one only under stress of persecution, when it was a case of a Chinese or no one at all, the country being rigidly closed to foreigners. Two Chinese have been made Archdeacons by the Anglican Church in China, no Bishop has so much as been suggested. The Anglican Communion in China having a total of ordained clergy (foreign) amounting to 145, has only 91 Chinese ordained pastors. The non-Episcopal bodies, having 1,275 male missionary ministers (foreign), have but 453 Chinese ordained pastors. These figures are so eloquent of misplaced emphasis and comparative Christian failure as to produce a feeling of shame in all who ponder upon them. All sorts of reasons, good, bad, and indifferent, can be adduced in extenuation of these really startling facts, but when the worst (or best) has been said the disproportion remains so great as to be overwhelming. What is true is that this evil has been wrought by want of thought, more than by want of heart. We have failed lamentably in foresight, have laboured for quick returns, have forgotten to take the "long view" of the Kingdom, and in consequence have lost those who might have been the prophets of a new order to their own countrymen. We have not so magnified the Church and its mission as to make its service a thing desirable above all others to the youth of our Chinese Christian assemblies. The Providence of God has given to us in the new situation an opportunity to learn from past failures and "to turn over a new leaf." It will only be done by revising our racial attitude as missionary leaders towards the Chinese Church.

One other subject only may be dealt with at any length in this article, the title of which would seem to demand volumes: What constructive part may the Chinese Church be expected to take in the new order of life which is surging around it? Will it lead the forces which are operating to open the new era in China, or will it simply follow and be engulfed by them? For it cannot be too often asserted that what has dawned in China is a new era. Whether the present political condition stand or fall, there is no possible return to the obscurantism of the Manchu régime. A complete social reform is entirely assured, and

the fact of it should not be overshadowed by too great an attention being given to the political idiosyncrasies and mistakes of the Republican Government. Whether under a Republic, a Monarchy, or a Dictatorship, the world and the Church have to deal with a New China! Now the future of the Church will depend very largely, if not altogether, in the long run upon its spiritual vitality. In education a whole world of opportunity presents itself to the forces of Christianity, but education is a means to an end. Philanthropy, the demonstration of Christian love in such realms as medicine, hospital work, leper asylums, and so on, part of the Christian enterprise though these are, is not the main central thing. A Government system of education is bound, ere long, to cover the land, and Chinese physicians are sure to be forthcoming in tens of thousands in the almost immediate future. It is not, therefore, with these great and good professions of education and medicine that the Christian Church that is to be in China may be bound up. But the Chinaman, no less than the European or American, and in spite of many assertions to the contrary, is a religious being. Buddhism and Taoism bear their testimony to that fact. It seems to have been the experience of evangelistic workers all over China that since the revolution the crowds attending the preaching services have increased in numbers very largely and have given a much closer attention to the preachers. With the weakening of the hold of superstition there has come an increased desire to know of Christianity and its meaning for China. No little significance is added to this experience by the fact that the soldier class has appeared the most ready to receive the Gospel in these later days and under the new conditions. It will be the spiritual service which the Christian Church of China has to offer to the nation that will give her place and position, and it will be the *quality* of her members as religious men and women that must make for leadership. Already there is evident in China a belief that of all classes in China the Christian community is the one that can most safely be trusted. Repeated instances of this might be given. If the Christian Church can make *new men for New China*, the practically minded Chinese may be left to

form their own judgment as to its worth. Everything which tends, therefore, to make the Chinese Church, as such, and not as a foreign-directed organization, active in Christian service, and which serves to demonstrate through its members the fruits of holy living, marks the line of triumph for the Church, and, through the Church, for the Kingdom. Christian education has already produced leaders of reform for China, and is reaping the reward of that form of service in a toleration and approval Christianity has never before known in China. It is the function of the Christian Church to produce leaders of life, men and women with clear ideals for their race and for the world, based upon spiritual experience and attainment. And we know that the Church, as the channel of Divine Grace and Power, can do it. It is possible that in China, more than in any other place in the world to-day, the opportunity is given for such a demonstration of divine power. China is waiting for leadership in matters spiritual as well as material. The demon has been cast out; who shall inhabit the room standing now, swept and garnished?

Of deliberate purpose no mention has here been made of certain practical problems which have to be met, and met soon, by the Chinese Church. Worship paid to Confucius, ancestor worship and all it implicates : these are problems concerning which the foreign missionary can never say the last word, nor ought he to attempt it. They must be left to the enlightened conscience and divinely-guided wisdom of the Chinese Christians, acting corporately. The missionary has, as his contribution to the solution of these and similar questions in which social and religious life intertwine, to give, so far as lies in his power, a solid and thorough exposition of Biblical truth to the coming leaders of the Church, and to pass on to them the precious heritage of Christian history. A knowledge of the experience of the Church Universal in its advance upon heathendom through the centuries cannot fail to provide the equipment for dealing with national and racial problems upon sound lines. It is this linking of the lessons of the past, not of the Western Church alone, but of the Universal Church, with the conditions of the present in

the persons of well-equipped Chinese who are really acquainted with the racial and religious aspects of such problems, which will assure their solution along right lines. At this point the Western Christian teacher is, for the present, indispensable. He contributes, as his share of service in the Chinese Church, the knowledge of the judgment of the past, and thereby helps to qualify its leaders for the constructive work which they and they alone can accomplish.

One other point seems to call for emphasis in conclusion. Along with guidance and tuition, the sense of Christian brotherhood which missionary service involves, and which is rapidly becoming recognized as one of its chief motives, must evidence itself by identification in acts of service. The foreign missionary cannot readily withdraw from the needful, aggressive work of evangelism. True, he does not do this work as effectively as his Chinese fellow-preacher, in a majority of instances it is impossible that he should. But as a demonstration of desired brotherhood in work, and as an expression of zealous care for the souls of men and for example's sake, this duty is laid upon him. Missionary leaders who lack the divine care for the souls of men can establish only self-centred and non-progressive Churches. So long as one foreign missionary is left in China, be he pastor, or doctor, or tutor, the necessity will be laid upon him to "preach the Gospel." All revision of policy, all attempts to meet new conditions with new methods, all needful humility of spirit will fail of its final purpose if it loses in the process the evangelistic note. The whole root of the Gospel enterprise is love of men, it is the supreme missionary motive; evangelism is its outward testimony, and every ideal missionary, man or woman, and whatever their form of service, is a "lover of men." No praise is really so great in the sphere of missionary enterprise as that which says of its workers that they left behind them as the lasting witness of their zealous consecration a "missionary Church."

NELSON BITTON.

EDITORIAL NOTES.

Introductions to our readers.

We are specially grateful to *The Bishop in South Tokyo* for his opportune article, which deals with the religious outlook in Japan at the present moment. Dr. Boutflower was formerly Bishop of Dorking, and resigned his work in England in order to undertake missionary work.

Captain F. H. Ruxton, who contributes a helpful discussion on pagan conceptions of God, is a First-Class Resident in the Political Service of Northern Nigeria, where he has served for the past thirteen years. He has been in touch with several pagan tribes and has made a close and sympathetic study of their religions.

Sir Dyce Duckworth, Bt., M.D., LL.D., whose name is known in medical circles in all parts of the world, deals with a subject which is of pressing importance not only to those interested in Christian Missions, but to all who are concerned with preserving the English name unsullied throughout the world. The only difficulty which stands in the way of the adoption of the special proposal contained in his article is a financial one. It is easier to raise money for Foreign Missions, which have an element of romance connected with them, than it is to raise money to be spent on trying to prevent Europeans from living pagan lives; but no one realises more strongly than missionary officials how supremely important from the missionary standpoint is the spiritual care of English colonists and settlers.

Archdeacon Latimer Fuller, who is a member of the Community of the Resurrection, has been in charge of the Anglican Mission to Africans on the Rand for the last eleven years.

The *Rev. C. F. Andrews* is too well known to our readers to require any further introduction.

Mr. H. P. K. Skipton is an old Indian police officer who, after serving sixteen years in India, took up Church journalism in England, and was appointed five years ago to the secretaryship of the Indian Church Aid Association. He is the author of *The Life and Times of Nicholas Ferrar* and of a small book entitled *Our Reproach in India*, noticed in the last issue of THE EAST AND THE WEST. The subject on which he writes is one of immediate and pressing importance.

The *Rev. W. Nelson Bitton* has been for many years one of the best-known missionaries in China working in connection with the London Missionary Society, and was the Editor of *The Chinese Recorder*, published in Shanghai. Our readers will remember a former article which he contributed to this Review in July 1905, the title of which was "The Educational Outlook in China."

The Mikado. THE crisis in their history through which the late Emperor of Japan guided his fellow-countrymen is one to which history fails to provide any parallel. The changes which are symbolised by the substitution of Dreadnoughts for two-handed swords are of less import than are the social and intellectual changes which have occurred simultaneously. But great as has been the mechanical, social, and intellectual transformations which the late Emperor witnessed, and to which he contributed, the crisis with which Japan is now faced and the changes which are now impending in that land will, we believe, prove to be of yet more lasting import. In our issue for April we inserted an article describing the sudden change of attitude on the part of the Japanese Government towards the adherents of the Christian faith, and one which was evidently due, at least in part, to the impending death of the Mikado. His death must deal a fatal blow to the official religion. "We call the Emperor the Son of Heaven," said a Japanese statesman, "and to introduce the Christian religion would be to bring in a second Son

of Heaven." There is reason to believe that the new Mikado, who has received what is practically a European education, will neither claim nor accept the religious homage which has been offered to his predecessors. This change of attitude will mean that Japan will no longer possess a national religion or a national substitute for a religion. The Bishop in South Tokyo, in his article, which we commend to the careful attention of our readers, sums up the difficulty of the religious situation when he says, "It may be very desirable to possess a faith and a God, but the only way is to be possessed by one. . . ." We do well to pray that if—or, as we should prefer to say, when—Christianity becomes the religion of Japan, its people may become no mere adherents of a new religion, but may be possessed by faith in the living God.

Religious education in Queensland. In our issue for April last year we referred to the result of the referendum which had been recently taken in Queensland, where for thirty-five years the reading of the Bible in the elementary schools had been by law prohibited. When at last, after long agitation, the people were allowed to decide the question for themselves, they affirmed by a large majority their desire that religious instruction should be given in every school in the State. In accordance with the result of the referendum this has been carried out. At a general election which has recently occurred the Labour Party, who expected to win the election, announced beforehand that in the event of their return to power they would again abolish religious education. They urged the Roman Catholic voters, who had been the strongest supporters of secular education in the past, to support them on this ground. As a result of the recent election the Labour Party has been defeated by a considerable majority. We trust, therefore, that this question will not be raised again. Meanwhile, the Act permiting religious education has worked "surprisingly well," and the parents of the children with hardly a dissenting voice are expressing their satisfaction. By the Act Bible teaching is given to all children by the school teachers, and

opportunities are given to the representatives of all Churches to teach their own children during school hours.

The Putumayo Indians.

THE connection between Christian Missions and the unspeakable atrocities which have been perpetrated on the Putumayo Indians in Peru arises from the attempt which is about to be made to send out a Franciscan Mission, partly with the hope of securing the complete cessation of these atrocities, and partly in order to make some reparation to the survivors for the extermination of their fellow-countrymen. We wish all success to this Mission, though we cannot see why it should not be supplemented by one the members of which would not be connected with the Church of Rome. Five Protestant missionary Societies are carrying on work in Peru at the present moment unhindered by the Peruvian Government, and there is no reason to suppose that, if no official sanction were demanded, one of these Societies, or the new Society which is about to be formed in England, would not be able to extend its work to the Putumayo region if sufficient support were provided. In an article which Sir Roger Casement contributes to the September issue of the *Contemporary Review* he urges that these Indians are by no means savages, but are intelligent human beings with a great capacity for mental and moral development. In the same article he gives it as his opinion that, owing to the cruelties practised on them by outsiders, their numbers have been reduced in the course of a century from 100,000 to 10,000. It would be hard to find anywhere on the earth's surface a stronger appeal than the present condition of these Indians makes to all who believe in Christian Missions.

A commission of business men.

WE have long felt that what is needed in order to dissipate whatever honest doubts exist among intelligent laymen in regard to the good work which Christian Missions are effecting is to get a commission of representative business men sent out to the Mission field to make inquiry and to report. Ten years ago we were permitted to move in the

United Boards of Anglican Missions that steps should be taken to promote the sending out of such a commission, but, though the motion met with expressions of sympathy, nothing was done. The kind of report which any impartial commission would be compelled to issue after a visit to the Mission field may be gathered from one which has just been issued by a party of representative business men who were sent out by the Associated Chamber of Commerce of San Francisco to report on the possibility of developing commercial relations with China. An inquiry into the results of Christian Missions did not form part of their original purpose, but the investigations which they made were of so exhaustive a nature that the effects produced by Missions could not be excluded. Before they left San Francisco it was ascertained that one-third of their number were opposed to all Missions, one-third were indifferent, and one-third approved of their existence. At their last meeting, held in Hong-Kong before leaving China, the question of encouraging Missions was definitely raised, and the twenty-five commissioners voted unanimously in their favour. In the course of their official report, which has now been issued, they state: "To the great work done by the missionaries in all parts of China is due, doubtless, in a large part, the wonderful progress made in education and commerce within recent years, and much of Chinese officialdom cheerfully extends them due credit." Is it quite impossible to secure the sending out of a commission of business men to investigate Christian Missions, whose report would carry weight on the Stock Exchange and with the man in the street after their return?

Missionary contributions.

In an article entitled "Ten Years' Missionary Finance," which appeared in the July issue of the *International Review of Missions*, Mr. Maclennan shows how slowly the funds contributed towards the support of Christian Missions have been increasing during the past ten years. During this period the total population of Great Britain has increased 10.3 per cent., while the amounts

contributed to the seven largest missionary Societies show an increase of only 13 per cent. The most significant statement made is that only 40 per cent. of the communicant members of the Churches of Great Britain appear to contribute anything at all towards the support of Missions. The words spoken by the Archbishop of York at a missionary summer school recently held in York apply to all Christian Churches: "The conversion of the Body of the Church of England is a problem of which, before all others, we await a solution. There are many grave problems which cannot be solved until the Church finds the centre of its activity as naturally in China, India, and Africa as in the cities and villages of England." The claims of the missionary Societies for additional support become stronger as we realise the great expansion which has taken place in their work during the past ten years. The European Mission staff of six of the largest of the British Societies has increased by 20 per cent., the native workers by about 22.5 per cent., and the membership of the Churches in the Mission field by more than 53 per cent.

In memoriam. DR. GRIFFITH JOHN, who died at Hampstead on July 25, had worked as a missionary in China with little interruption for fifty-five years. In the biography of him, written by Dr. Wardlaw Thompson, which we noticed in our issue for July 1907, he is quoted as saying: "A missionary life is the greatest of all possible lives. If a messenger from God should come and tell me my life was to be spared for another fifty years, China would have them all." He began his career as a preacher in Wales at the age of fourteen, and sailed for China in 1855 as a representative of the L.M.S. Together with his colleagues, he claimed to have established more than a hundred missionary stations in the provinces of Hupeh and Hunan. His name is known throughout the whole of China as the translator of nearly the whole Bible into the Wen-li literary dialect. He founded the training college which bears his name at Hankow for the training of Chinese teachers. In England, during recent years, he was known as a strenuous advocate

on behalf of the policy of sending out to China men of the highest intellectual capacity, and he laid frequent emphasis upon the harm which was sometimes done in the Mission field by men of a different character.

The Right Reverend Edward Ralph Johnson, who was for nearly twenty-two years Bishop of Calcutta and Metropolitan of India, died on September 11. He left India in 1898. During the time that he spent there he was instrumental in bringing about the formation of six new Anglican dioceses. His name will long be remembered by Indians, Eurasians, and Europeans throughout the whole of India.

LETTER TO THE EDITOR.

THE LOSS OF THE "TITANIC."

SIR,—In the July issue of THE EAST AND THE WEST you refer in your Notes to the loss of the *Titanic,* and you ask whether it would be possible to find a parallel to the unwritten though binding law of the high seas, "Women and children first."

When this great accident happened, I asked an intelligent Hindu what would have taken place had the captain, crew, and passengers been Hindus; and without a moment's hesitation he said the men would be saved first. There are plenty of women and the men could easily find other wives.

Shortly after I went into camp and toured among the villages, and I made it a point of asking the people who came to hear us preach what would have happened on the *Titanic* had the captain and crew been Hindus, and the answer was always the same, "Men first." In one village we put the question, after telling the story, "Who *ought* to be saved first?" All with one exception said, "Men first, and wealthy men first of all." The one exception was a Christian and he had only been baptized three months before. He said, "The women should be saved first." The women of England owe more to Jesus Christ than most of them realize. The Eastern doctrine, "Men first," were it observed and accepted in England, would alter the position and status of women and lower the whole tone of English life, but it should be clearly seen that this law of the high seas is a direct outcome of the life and teaching of Jesus Christ.

W. J. HATCH.

London Mission, Coimbatore, S. India.

REVIEWS.

Across Australia. By Baldwin Spencer, C.M.G., and F. J. Gillen. (Macmillan, 2 volumes. 21*s.* net.)

THE exploration of waste places has made rapid progress in our generation, and the vast interior regions of Australia, which we were brought up to regard as practically unexplored, have now been traversed from end to end and their capacities accurately gauged. The two very clever volumes before us are a record of interesting and important work of this kind, accomplished by two experienced explorers. Mr. Baldwin Spencer is the distinguished Professor of Biology in Melbourne University, and Mr. Gillen is a Sub-Protector of Aborigines for Southern Australia. These volumes combine a quantity of material gathered by them in more than one expedition, made at different times and under varying conditions; and deal principally with certain wild tribes of the Northern Territory, which includes the inland or true central part of the continent, lying between Lake Eyre and the western shores of the Gulf of Carpentaria. The authors disclaim any experiences of an adventurous nature, and describe their travels as commonplace and prosaic. The explanation evidently lies in their own rare capacity for winning the confidence of the strangely primitive people among whom they wandered. "We have," they write, "seen many things that the ordinary white man does not have the chance of seeing, and some, indeed, that no white men save ourselves have ever seen or are ever likely to see, because the Australian aborigine is intensely secretive in regard to his most sacred customs and beliefs, and unless one is regarded as an initiated member of the tribe one may live amongst them for a lifetime, as many white men have done, and yet know nothing whatever of these things." The authors themselves are regarded as fully initiated members of the Arunta tribe, and this fact has enabled them to see the life of these strange people from the inside. This is a rare and wonderful achievement, possible only to men of exceptionally patient and sympathetic temperament; and the world has reaped the reward of their labours in a book of extraordinary interest and first-rate scientific importance.

The subject has been treated with great thoroughness. We

can, indeed, point to no single phase of it that has been overlooked. Geologically, and from the point of view of the naturalist and botanist, there is, it would seem, little left to be said, and the numerous and beautiful illustrations, both in colour and half-tone, put a finishing touch to the perfection of its treatment in this respect. But the principal interest is no doubt on the ethnographic side. Probably there is no race of men surviving on our planet in so low a state of development as these Australian savages. "We have actually seen," write the authors, "living in their primitive state, entirely uncontaminated by contact with civilization, men who have not yet passed beyond the palæolithic stage of culture." They make no provision worth speaking of for the morrow. It never appears to have struck the Australian savage that he could either store grain or cultivate it for his future needs. His stone implements actually in use, fitted into ingenious handles adapted to the needs for which they are intended, reproduce to-day with strange exactness the knives and hatchets and piercing tools which are found scattered among the hut-circles of the North and South Downs in our own country. From this point of view alone the investigations of our authors would be of special interest. For through their eyes we are enabled to see something analogous to the condition of our own rude forefathers, who inhabited the dry, chalky uplands of Kent and Sussex, Surrey and the Chilterns, when the low-lying stretches of the Weald and the Thames valley were covered with dense and impenetrable forest, swarming with wolves and other dangerous beasts.

The religion of our own ancestors in this stage of civilisation is in the highest degree obscure—almost, indeed, unknown—and we should like to think that a study of these backward Australian aborigines could throw light upon it. But there seems no reason to hope that this will be the case. The religion of an aboriginal tribe must be controlled, to a great extent, by climatic conditions, and it is hard to conceive that any similarity ever existed between the climate of Southern England and Central Australia. Our stunted forbears must have protected themselves in some way against the bleak English weather: the Australian savage goes practically naked, and suffers no inconvenience thereby. The plains of Central Australia are bare and treeless, and there is no such teeming wild life as must have existed in the forests of our southern counties; but, on the other hand, such animals as there are have for him an immense importance, due to their comparative rarity. Thus his religion almost inevitably takes a totemistic turn, of which we find few traces in England. But just how far a

totemistic religion has a controlling moral influence it is difficult to say. Indeed, anything like that which we understand by morals, apart from the compulsion of what seem like arbitrary tribal regulations, is far to seek. Ceremonies he has in abundance, but they are by way of warding off or placating malign influences, rather than with any idea of moral advance or uprising to higher and nobler powers. Thus the authors write:—

'It is extremely difficult to convey in words a true idea of many of the native ceremonies. Any such description is apt to give the impression of a much higher degree of civilisation or, at least, of greater elaborateness than is really the case. It must always be remembered that though the native ceremonies reveal, to a certain extent, what has been described as an "elaborate ritual," they are eminently crude and savage. They are performed by naked, howling savages, who have no permanent abodes, no clothing, no knowledge of any implements, save those fashioned out of wood, bone, or stone, no idea whatever of the cultivation of crops, or of the laying-in of a supply of food to tide over hard times, and no words for any numbers beyond three or four. Apart from the simple but very often decorative designs drawn on the bodies of the performers, or on the ground during the performance of ceremonies, the latter are crude in the extreme, and, whilst watching the natives making preparations for them, nothing gives one a more vivid impression of their savage nature than the way in which they draw and use their own blood, smearing over one another's faces and bodies a gum with which to fix the colour down.

How weird and horrible these ceremonies are may be vividly realised from the numerous series of illustrations supplied in these volumes. Merely as photographs they are exceedingly clever, and one can readily believe the assertion of the authors that the intimacy thus revealed would never have been permitted unless the authors had been in the closest confidence of the tribes they portrayed. But there is another feature in this tribal religion which exerts a very strong controlling influence upon one branch of conduct—namely, the fixed belief of the natives that they are themselves reincarnations of the spirits of far-off ancestors, who are especially linked with certain localities where their spirit parts remained when they died and their bodies were returned to earth. This prevents the wandering of tribes from regions where such associations abound, or any attempt at annexing new country, or encroachment upon the territory of other tribes. Their theory seems to suggest an analogy with the so-called lower animals who, as we know, scrupulously respect the "beats" of their fellow-creatures, alike in a wild state or in the domestic condition. Cats and dogs, for instance, strongly maintain against all comers the rights of the house and the garden with which they are respectively associated, while they will offer but a poor resistance when attacked by other animals of the

same kind whose territories they have violated; and the robin who strays into his fellow-robin's sphere of action must be prepared to do battle *à l'outrance* for his aggression. On the other hand, it is a distinct mark of progress to recognise that there are other people who have rights which must be respected —this is, indeed, but another expression of the moral rule of life, "Do as you would be done by." And the acceptance of the idea of reincarnation recognises at least a distinction between spirit and body, and a future existence for the former apart from the latter. Here at least there is something to build upon for any teacher who would try to raise these people to a higher faith.

The people of the Arunta tribe have worked out for themselves a singular and not illogical theory of evolution, the gist of which is as follows. In early days there was a great salt-water lake, which gradually contracted and left upon its deserted shores queer, shapeless creatures like embryo humans with undeveloped limbs. These were in course of transformation out of various animals, birds, and plants, which thus became the totems or nameless ancestors of these human creatures in course of evolution. By a divine operation the limbs of the embryos were in time divided, and the embryos became men, who proceeded to wander across the country keeping in groups derived from their several totems, and shaping the country into its present form. The points where these wandering folk halted, or, dying, left their spirit parts above ground, were marked down and are held sacred. When, in the course of the present wanderings of the tribe, a child is born at one of these spots, it is associated with the totem of these original wanderers, of whom it is held to be a local reincarnation. This system leads in practice to no little complication of totemistic groups, and through them of the degrees of matrimony forbidden and permitted; indeed, these have become so complex that our authors have not been able fully to elucidate them, and it seems that the danger of making mistakes in this matter is a very real one to the young men and maidens of the families concerned.

The ceremonies to which all classes of these people have to submit themselves are exacting, numerous, and not infrequently painful. The curious part of it is that the desire to be "in the fashion" is such as to lead to an extension of some ceremonies of a particularly painful and disagreeable sort to certain folk who at one time, at all events, need not have undergone them. Thus an indispensable ceremony of initiation for the youth of the Arunta tribe was the knocking out of a front tooth. It was certainly at one time limited to the

young men, but the desire of imitation constrained the young women to follow suit, and consequently the practice of knocking out a front tooth has hardened into a ceremony for the girls as well as for the boys, although in the former case it is admitted to be quite meaningless. More curious still are the methods of the disposal of the tooth when it has been knocked out; in the case of a young man the tooth is pounded into powder and his mother-in-law must eat it—surely, as the authors observe, one of the strangest uses to which a mother-in-law has yet been put. Another curious custom is the imposition under certain circumstances, and these not infrequent, of a ban of silence on various women of the tribe. This may be continued for long periods—in one case, known to the authors, a woman had kept silence for twenty-five years—but it has led to the remarkable result of the evolving of a most effective deaf and dumb manual alphabet, made up of the common vocables, with which these silent ladies are enabled to converse with fluency and such fulness as their ideals admit of.

But, for the rest, it cannot be said that the life of the noble savage as here portrayed is pleasant or desirable. He goes in such perpetual terror of magic from his fellows, and of the necessity of placating the various natural influences, more or less diabolic, that surround him, that it is difficult to see how he finds time for the ordinary affairs of life. He is short-lived, and his pleasures, as we should understand them, are few; but, for all that, low down in the scale of civilisation as he is, there is clearly, as we have seen, a better nature to which it is possible to appeal. Savagery and cruelty do not make up all his life. He is simple, his passions are brief, and he is capable of attachment and devotion. He understands the meaning of duty, even though the duties which he recognises are primitive. Thus he is not beyond the pale of hope, if help can be extended to him before the rapid shrinkage of his numbers in face of advancing civilisation has removed him from the face of the continent which was once his own.

Study Circle Books.—The Renaissance in India, its missionary aspect. By the Rev. C. F. Andrews, of the Cambridge Brotherhood, Delhi. 319 pp. (On sale at the S.P.G. House.) Price in cloth 2*s.* net, in paper cover 1*s.* 6*d.* net.

Our Opportunity in Canada. By Eda Green. Price 1*s.* net. Published by the S.P.G.

The Outcastes' Hope. By the Rev. G. Phillips. Published by the United Council for Missionary Study. 1*s.* net.

THE text-books which are being issued for the use of missionary Study Circles are rapidly increasing in number. The

first of these three is intended for students and for those who already know something about India and its people. From the standpoint from which it is written it is quite the most valuable book which can be put into the hands of a student who desires to obtain an intelligent and a sympathetic understanding of the religious condition of India at the present time. To most students the two chapters which will be of greatest interest will be those entitled "Hinduism as a Religious Growth" and "The New Reformation." In these Mr. Andrews has sketched with admirable sympathetic insight the gradual growth, and at the same time the gradual deterioration, of early Hinduism, and in the second he has described the chief efforts which have been made from within to reform Hinduism and to enable its adherents to reach its own high ideals. To all who are contemplating the possibility of going out to India in any capacity the book will suggest the line of study which it is their clear duty to attempt to follow. The general tone of the book is illustrated by one of its closing sentences, in which the writer says:—

"The Indian peoples are among the most lovable as well as the most loving of the races of mankind. To the heart that loves them they open out with a wealth of affection which is lavish in its freedom from reserve. From the heart that despises them they shrink back like a sensitive plant. If this book has in any way served to win sympathy and affection for the educated classes of India in their difficult struggle forward it will have effected its main object. For where love exists, prayer and service will follow."

The second volume, entitled *Our Opportunity in Canada*, is written for less educated readers. It begins by sketching the natural features and history of the great Canadian Dominion, and goes on to describe the missionary work which has been done among its native peoples. It then goes on to describe the appalling need which exists for ministering in increased measure to the spiritual wants of the white population in all parts of the Dominion, and specially on the boundless prairie and in British Columbia.

The third volume, entitled *The Outcastes' Hope*, the author of which is a missionary at Bangalore, who is connected with the London Missionary Society, provides for the use of Study Circles an admirable sketch of the missionary work which is being done among the Telugu people in South India, the majority of whom are regarded by the Hindus as outcastes. It is among these peoples that mass movements towards Christianity have taken place, and are likely to occur on a large scale in the near future. The author is fully alive to the fact

that a mass movement does not mean the conversion of people *en masse*. Thus he writes: "There are still not a few people who distrust mass movements because they take them to be a substitute for that definite supernatural work of grace in the individual's heart which alone is full salvation. No one in India regards them as such a substitute. The mass movement is a first step on the road that ultimately leads to full individual conversion, and for most of the people in India it is an indispensable first step. When it is realised that through thousands of years in India the whole weight of the social system has been applied to crushing out individuality and subjecting every part of the individual's life to the custom of his class, then it will be seen that whatever takes place in abnormal cases, the normal line of progress of Christianity will be that first the class as a whole must move towards Christ, and then under the new beneficent influence, individual aspirations can be quickened and individual wills can be strengthened for definite personal decisions to serve Christ." The book should well fulfil the object with which it is written.

A Primer of Hinduism. By J. N. Farquhar. Second edition, revised and enlarged. Oxford University Press. 2*s.* 6*d.* net.

MR. FARQUHAR has done well to republish his useful *Primer*, and it is all the better for being carefully revised. He has put together the best connected history of the complex movement known as Hinduism that has probably yet been achieved—certainly it is the most intelligible. Like all other religions Hinduism is the result of long ages of development, but it must be understood that the movement in the case of Hinduism has been of a retrograde sort, and indeed it could hardly be otherwise. The defect of Mr. Farquhar's book, like all others which deal with Hinduism in a popular manner, and with a view to Study Circles and ordinary missionary gatherings, is that plain speech is from the nature of the public addressed impossible, and the treatment is necessarily imperfect. Unfortunately, too, the imperfection is in matters which are essential to the right understanding of the subject of the study. People who have any knowledge of the actualities of Hinduism consistently refuse, for the most part, to address mixed audiences on the subject—a book which set forth the whole truth regarding it would be a subject for the Censor. On the other hand, religious people at home have to be interested in the work of missionaries who are combating this foul superstition; and in consequence something must be

prepared which shall meet the needs of such audiences without unduly shocking them. Hence such books as Mr. Farquhar's, which meet a genuine need by statements necessarily incomplete.

Hinduism is in its essence a phallic religion. Nothing is more natural than that in the search for a natural basis of faith man should turn to the obvious marvel of life and its origins as a beginning to work upon; nothing is more certain than that a religion so based leads inevitably to depravity and foulness. By making selections from the Hindu writings it is, no doubt, possible to make out a case for a high-flown, esoteric system of thought; but Max Müller and others have pointed out that this can be done only by selection—there are sacred books of equal authority and of greater practical influence which inculcate very different principles. Every Hindu temple contains the symbol of fertility in the *Lingam*; the sculptures which adorn the exterior are more often than not gross and obscene; and the rites observed in the ordinary worship and festivals of the people, and in connexion with their temples, are filthy and abominable. Probably the most outspoken book on the subject is that of the Abbé Dubois, and the works of Mr. Oman shed some further lurid light on the disgusting "mysteries" practised by these genial votaries of a higher thought. Miss Amy Carmichael has spoken plainly of the condition of the poor girls who are devoted in large numbers to the temple service; and evidence might be multiplied to prove that these things are not the accidents but the essentials of Hinduism as it is taught and practised—"thy sin's not accidental, but a trade." Beside these the mere worship of idols is a minor matter. It is certain that if Hinduism could be described as it really is, the support forthcoming for those who are engaged in battle against it would be much more liberal than is the case.

We do not intend to suggest that Mr. Farquahar should have modified what he tells us about Hinduism, but we desire to remind the readers of his book and of all other books on Hinduism that the descriptions given are necessarily incomplete and that popular Hinduism has a dark background which cannot be portrayed.

Lotus Buds. By A. Wilson Carmichael. 340 pp., with fifty illustrations. Published by Morgan and Scott. 6*s*. net.

We welcome a cheaper reprint of this book, of which a notice has already appeared in this Review. The book, which consists of sketches and stories of children in South India, will appeal with special force to all lovers of children.

Kali Charan Banurji. Brahmin, Christian, saint. By B. R. Barber, with a preface by Sir Andrew Fraser. 73 pp. Published by the Christian Literature Society for India. 4 annas.

THE subject of this brief memoir was—to quote the words of Sir Andrew Fraser—"a man who made his mark in many departments of work in Bengal: a distinguished graduate and servant of the university, a successful advocate and able teacher, a valuable member of the Corporation of Calcutta and of the Bengal Council, a keen, though not extreme, politician, a strong supporter of the Young Men's Christian Association and a beloved and trusted leader in the Church of Christ." He became a Christian under the influence of Dr. Duff and for many years was one of the prominent and at the same time most humble-minded supporters of the Christian faith in Bengal. He died in 1906. This memoir is written by the Secretary of the Young Men's Christian Association in Calcutta. We quite agree with the remark made in the course of the memoir that had he been a member of the Anglican Church he should have been the first Bishop of Indian nationality.

Arabic and English Idiom, Conversational and Literary. By the Rev. Canon Sterling, N.B. Issued by the American Press, Beirut.

CANON STERLING'S Arabic grammar (published by Kegan Paul) is known to many students of Arabic in the East. The present volume is intended to serve as a companion to the grammar. The "language used is that in everyday use in conversation, in newspapers and in standard works."

South American Problems. By R. E. Speer. 270 pp. Published by Student Volunteer Movement, New York. 3*s.* 6*d.*

THE studiously temperate language in which this volume is written, and the evident desire on the part of the writer to give the Roman Church—which dominates the religion and, to a large extent, the social and political prospects of South America—credit for all the good which it is possible to assign to it, renders his conclusions all the more disheartening. Most of its readers will be disposed to agree with the dictum of Cardinal Vaughan, who, after visiting New Granada, wrote: "The monks are in the lowest state of degradation, and the suppression of them would be an act of divine favour." In many districts even the outward observance of religion by the women is dying out. In 1904 Bishop Kinsolving stated that

a Roman priest had told him that there were hardly more than a dozen churches in the State of Rio Grande do Sul where at that time Mass was said on Sundays. The book, which deals mainly with the religious aspect of life in South America, gives also an interesting résumé of the social and political progress which has been achieved during the last century. In the concluding chapter, entitled "Protestant Missions," the author writes: "The Protestant movement is not a mere proselytism. It is not that at all. It is a powerful educational and moral propaganda teaching freedom and purity. . . . The purposes of the Missions are not destructive polemics. They aim at the spiritualisation of the dead religion which has cumbered these nations and would keep them from light and progress. We would be happy if this could be accomplished by general reformation within the Church." In chapter V. the author proves that the alleged correspondence between the Pope and the Archbishop of Santiago, which has been repeatedly quoted in missionary books and at missionary meetings, was a forgery.

British, French, and Dutch Guiana. By James Rodway. 318 pp. Illustrated. Published by Fisher Unwin. 10*s*. 6*d*. net.

THE author, who has already published several books dealing with the history of British Guiana and of the West Indies, devotes about half the present volume to a history of Guiana from the earliest times. The latter half deals with the fauna, flora, and trade of the country, or rather countries. To the student of Missions the chapter on "The Native Indians" will be of special interest. Two illustrations are given of the S.P.G. Missions on the Rupununi River in the far interior, a Mission which was founded and has been carried on under conditions which will appeal to all lovers of romance.

Some Zulu Customs and Folk-lore. By L. H. Samuelson. 83 pp. Issued by the Church Printing Company. 3*s*. net.

THE writer of this book is the daughter of one of the earliest missionaries to the Zulu people, and has had the best opportunities for becoming acquainted with their customs and folklore. Every volume such as the present one, which gives in simple language the folk-lore stories of undeveloped races, is of real value to the missionary student. To interpret the Christian faith to such peoples it is indispensable that the missionary should understand the thoughts at the back of their minds, and in trying to do this the missionaries in Zululand and elsewhere in South Africa will obtain considerable help from this book.

Missions Overseas. The fifth annual review issued by the Central Board of Missions of the Church of England. 1s.

THE first half of this volume consists of a summary of all Christian Mission work, Anglican and other, in the continent of Africa, whilst the latter half consists of brief references to Anglican Church work in all dioceses outside Africa. For purposes of reference it will be of use to those who wish to obtain a summary of missionary work in Africa and to know the special needs in other parts of the world of Anglican Missions, but it is not written in such an attractive form as was the volume issued last year and would prove difficult for anyone to read through.

Scripture teaching in Secondary Schools. Papers read at a Conference held in Cambridge, April 1912. Published by the Cambridge University Press. 1s. 6*d*. net.

THIS little volume should be of distinct value to those who are engaged in teaching the Bible, and specially in teaching the Old Testament in Mission schools. The selected papers are by men who have had large experience in teaching, or trying to teach, English public-school boys. Mr. Cradock-Wilson, who read a paper on the subject-matter of this book at the last Church Congress, suggests a connexion between the very imperfect teaching of the Bible which at present prevails in public schools and the paucity of candidates for Holy Orders who come from these schools. The reader of another paper suggests that the teaching of the Bible in public schools should include the teaching of the principles on which the missionary obligation is based. The volume is full of helpful suggestions.

Foreign Missions Conference of North America, the Report of the Nineteenth Conference of the Foreign Missions Boards in the United States and Canada. Published at the Foreign Missions Library, N.Y. Price 20 cts.

THIS is a report of the recent Conference which was attended by representatives of almost all missionary societies in the States and in Canada. Amongst the representatives of Anglican Missions were Bishop Lloyd, the president, and John W. Wood, the secretary of the Domestic and Foreign Missionary Society of the Episcopal Church. One of the decisions at which the Conference arrived was to start a new missionary magazine which shall represent all missionary work and societies, and with which will probably be incorporated "The Missionary Review of the World." It will be published monthly, the cost being about three dollars per annum. We

have long felt that there was room for such a magazine in England, and we are glad to hear of the proposal to start one in America.

China as it really is. By a Resident in Peking. 201 pp. Published by Eveleigh Nash. 2*s*. net.

IN this volume the writer, who professes to have spent two-thirds of his life in China, gives a popular and very readable sketch of the causes of the recent revolution, and of the customs and habits of the Chinese which are likely to be modified by it. He bears testimony to the influence for good which Christian Missions have exerted throughout the land. In the chapter which he devotes to opium he describes opium-smoking as "nearly a thing of the past," but suggests that its place will shortly be taken by somewhat undesirable substitutes. He writes: "The crushing of the opium habit has given an enormous stimulus to the trade in foreign wines and spirits and tobacco. It would seem that the Chinese intend to substitute whisky for opium. It is a change considerably for the better. Intoxicating beverages have been known in China for centuries, yet a drunken Chinaman is rarely seen."

In his chapter on "The passing of the Manchu" he writes: "The recent revolution was not an anti-dynasty one, all appearances and claims to the contrary notwithstanding. It was a struggle between two sections of the ruling caste of China for the mastery—a fight between the foreign-educated Chinaman and the old régime of reactionary bureaucracy. The Manchu dynasty was a mere pawn in the game." The author does not venture to prophesy as to the events which the immediate future has in store.

We have received the following from the Society for Promoting Christian Knowledge:—

Cree. Collection of Psalms and Hymns. Revised edition. 1*s*.

Gogo. Form of Admission to Class for Inquirers, &c. 3*d*.

Luganda. Guide to Luganda Prose Competition. 2*s*. 4*d*.

Ronga. Bible Questions. 1*s*. 6*d*.

Sagalla. First Catechism, &c. 3*d*.

Sagalla. Short Form of Service for Admission of Inquirers. 2*d*.

Sagalla. First Reading Lessons, &c. 3*d*.

Sagalla. Hymn Book. 8*d*.

Swahili. Form of Admission to Class for Inquirers, &c. 3*d*.

Xosa. Helpful Thoughts for Native Girls. 4*d*.

A Chinese St. Francis, or the Life of Brother Mao. By C. Campbell Brown. 264 pp. Published by Hodder and Stoughton. 2*s*. 6*d*. net.

A WELL-TOLD story of a Chinese evangelist who was instrumental in winning many of his fellow-countrymen to the Christian faith. The story is full of incidents which are graphically narrated. The subject of the memoir deserves the title of Christian saint.

Griffith John, the Story of Fifty Years in China. By R. Wardlaw Thompson. Published by the R.T.S. 3*s*. 6*d*.

IN view of the death of Dr. Griffith John, to which we refer elsewhere, some of our readers may be glad to be reminded of this sketch of his life, which was issued in 1908.

An Apostle of the North. Memoirs of Bishop Bompas. By H. A. Cody. 386 pp. Published by Seeley. 5*s*. net.

THIS is a new edition of the life of Bishop Bompas which was originally published in 1908.

Pygmies and Papuans, the Stone Age To-day in Dutch New Guinea. By A. F. R. Wolaston. With illustrations and maps. 352 pp. Published by Smith, Elder. Price 15*s*. net.

THE writer of this volume was medical officer and entomologist to an expedition organised by the British Ornithologists' Union, the object of which was to explore the snow mountains in Dutch New Guinea, and to collect specimens of fauna and flora. Though the expedition did not succeed in reaching its goal, it brought back a large amount of information which will prove of interest to ornithologists and botanists, and some particulars in regard to a new pigmy race of human beings inhabiting the hills between the Kapari and the upper waters of the Mimika, who had never before been visited. To the missionary student and anthropologist the information collected in regard to this people will form the most attractive part of the book. How undeveloped these pygmies are may be gathered from the fact that they possess no metals, and have no knowledge of pottery, and were unaware of the fact that water could be made to boil. Their average height is 4 feet 9 inches. Unfortunately none of the party knew anything of their language, and no interpreter was available. The attractive account which is given of these pygmies will, we hope, incite some missionary-hearted persons to make an attempt to get into touch with them. The difficulties encountered by the

expedition, which lasted fifteen months, may be gathered from the fact that during the first year 12 per cent. of the party died, while 83 per cent. were invalided and had to be sent out of the country. Out of the 300 men employed during the first twelve months only eleven remained to the end.

The book is beautifully illustrated, and its appendices include one by Dr. A. C. Haddon on pygmies and some comparative vocabularies obtained from different tribes in New Guinea.

The Mafulu Mountain People of British New Guinea. By R. W. Williamson, with an Introduction by A. C. Haddon, Sc.D. 364 pp. Published by Macmillan. 14*s*. net.

THIS beautifully illustrated volume deals with a tribe in British Guinea which has hardly yet come into touch with Europeans. The author, an English lawyer, has collected a large amount of information which will be of interest both to the student of anthropology and of Missions, although missionary work has hardly yet been attempted in their vicinity. The religious beliefs of the Mafulu people are of a most primitive kind. They believe that a great being named Tsidibe, who taught them their national and tribal customs and who may perhaps be regarded as a god, once passed through their country but has long since ceased to interest himself in it. They believe that at death a man's ghost leaves his body and becomes a malevolent being, but does not become reincarnate except sometimes as a plant. When, after an uncertain period, the ghost reaches the mountains, if it be the ghost of a person under forty-five, it becomes "the shimmering light upon the ground and undergrowth which occurs here and there where the dense forest of the mountains is penetrated by the sun's beams." If it be the ghost of an older person it becomes a large sort of mountain fungus. The book is well written and contains much information of permanent value.

Snapshots in India. By J. W. Burton. 170 pp. Published by Elliot Stock.

THE author, a missionary in Fiji, describes and illustrates by a number of photographic snapshots his impressions received during a three months' tour through India.

The Moslem Christ. An essay on the life, character, and teachings of Jesus Christ according to the Koran and orthodox tradition. By Samuel M. Zwemer. 198 pp. Published by Oliphant. 3*s*. 6*d*. net.

DR. ZWEMER'S name will secure for this volume the careful attention of all interested in Missions to Moslems. The author

has accomplished a valuable piece of work by bringing together all the references to Our Lord contained in the books which are generally accepted by Moslems. In the Preface he summarises the results of the latest investigations into the sources of Mohammed's knowledge of the Christian Faith. The concluding chapter, on "How to preach Christ to Moslems," contains many helpful suggestions.

The Moslem World (published by The Christian Literature Society for India, quarterly 1*s.* net) for July, contains several good articles and reviews. The titles of its articles are:—

Points of Contact, by Principal A. E. Garvie; Bahaism in Persia, by J. Davidson Frame; "The Way" of a Mohammedan Mystic, by the Rev. W. H. T. Gairdner; Missions in Morocco, by A Missionary; The World-wide Mission of Christianity, by Julius Richter; Baghdad as a Moslem Centre, by Frederick Johnson, M.B.; Some Unfounded Moslem Claims, by the Rev. E. M. Wherry; Cherry Blossoms: a parable, by I. Lilias Trotter.

Fourth Report of the Wellcome tropical research laboratories at the Gordon Memorial College, Khartoum. Andrew Balfour, director. Vol. A, Medical, price 21*s.* (Baillière, Tindall and Cox); Vol. B, General Science, price 18*s.* (Baillière, Tindall and Cox).

Second Review of some of the recent advances in tropical medicine, hygiene, and tropical veterinary science of the Wellcome tropical research laboratories. Supplement to the fourth Report. Balfour and Archibald. Price 15*s.* (Baillière, Tindall and Cox).

THE two volumes forming this report, together with the supplement issued with them, will appeal to all interested in medical science or medical Missions.

Volume A tells stories of isolation camps established in different parts of the Bahr-El-Ghazal, and of inspection posts set down on the main trade routes from the French Congo to the Sudan for the purpose of investigating that terrible disease known as "sleeping sickness." It reveals the distribution of the tsetse flies, tells of fords over rivers for a distance of over 400 miles having been cleared of palpalis-haunted Khors, and of the establishment of quarantine camps and inspection posts with a view to stamping out this scourge, points to the French Congo as the original source of infection, and shows how

women and children acting as water-carriers become infected while drawing water from the rivers.

Colonel Mathias and Captain Archibald, after a tour of inspection in the Lado district, tell us that "where suitable conditions of water and shade exist there glossina palpalis, g. morsitans, or both will be found," while Captain Fry points out that the Southern Sudan, consisting largely of swamp and jungle, offers as favourable a condition as it is possible to conceive for the spread of the various trypanosomes.

In his notes on spirochætosis, Captain Bousfield demonstrates that bugs as well as lice are active factors in the causation of relapsing fever, and suggests the flea also as a possible means of conveying the infection; while Dr. Balfour is of the opinion that fowl lice act as carriers of spirochætosis to the human subject; and his suggestion seems a most probable one.

Dr. Balfour's report of two cases of Veldt Sore treated by autogenous vaccines bears out the experience of many who have adopted this method of treatment in cutaneous ulcers and eruptions, due to the presence of staphylococcus pyogenes. The cases of septicæmia treated in the same way by Dr. Archibald are also corroborative of the experience of others, and the whole four cases seem to emphasise the comparative uselessness of the opsonic index as a guide to the frequency of the administration of vaccines.

Dr. Balfour's reference to the possibilities of the bacterium of diphtheria assuming the coccal form is worthy of note; and it seems to have been verified by the researches of Cappellani.

The failure of local treatment, in the form of formamint, potassium chlorate, &c., only accentuates the experience of all who have treated many cases of diphtheria. Antitoxin is the one remedy that relieves and restores. In speaking of tropical sanitation, Dr. Balfour strongly advocates the employment of "the well-trained, certificated, sensible, honest, and energetic British inspector" as the backbone of sanitation in our tropical colonies and dependencies. His remarks on the necessity for education in suitable methods of malaria prevention being made to go hand-in-hand with education in scientific agriculture in malarial countries are eminently practical and common-sense; while his article on "The water supply of towns in the tropics" will well repay careful reading by medical officers of health in any part of the world.

Volume B treats of the general science of the subjects of tropical medicine, and accordingly deals with questions of water pollution, mechanical analysis of soils, fertilisers of soils, irrigation, the toxicology of certain poisons, with entomology; with the question of the relation of birds to agriculture in the

Sudan, and with many other questions bearing on tropical research.

The report of the entomological section by Mr. Harold H. King deals with such subjects as "Insect pests in crops" "New blood-sucking flies," "The control of injurious birds," and "Animals injurious to man and animals." Under the last-named heading the question of the various genera of mosquitoes and the peculiar characteristics of each genus is discussed most fully, and excellent suggestions are given as to the control and destruction of mosquitoes. Blood-sucking flies other than mosquitoes, of which some forty-nine species are now known to occur in the Sudan, are brought under review, and an excellent series of coloured plates is given for their identification and to illustrate the various phases through which they pass from ovum to full-grown fly. The diseases of plants arising from the ravages of insects provides subject matter for a most interesting series of articles. The birds injurious to grain crops, and scorpions, spiders, and spitting snakes are reviewed. Tribal customs in their relation to medicine and morals are examined.

The supplement to the fourth report of the Wellcome Tropical Research laboratories, which is entitled the "Second review of some of the recent advances in tropical medicine, and tropical veterinary science," is a comprehensive and up-to-date alphabet of tropical dieases. It contains all the most recent information regarding the causation, symptoms, and treatment of tropical diseases, and ought to have a place in the library of every doctor and veterinary surgeon.

Conference of Missionary Societies in Great Britain and Ireland. Report of the First Annual Conference. 1s. net. Published at the Mission House, 16 New Bridge Street, E.C.

THIS Conference, which was held at Swanwick last June, was attended by representatives or members of all the principal missionary societies. Two of the special subjects discussed were "Co-operation between men and women in administration in the Field and at Home" and "Medical Education in China." In a discussion which took place on missionary literature, Mr. Basil Matthews, of the L.M.S., urged the desirability of decreasing the output of so-called missionary literature and of "dropping many of our comparatively mediocre, separatist books, often feebly written, badly printed, and vaguely aiming at a shadowy army of people of the last generation but one," and of replacing it by a literature more worthy of the name. We cordially endorse his plea. The

report includes a helpful address delivered to the Conference by Bishop Montgomery on "The Prayer Life of the Church."

Missions, their rise and development. By Mrs. Creighton. 256 pp. Published by Williams and Norgate. 1*s*. net.

THIS is a volume of the Home University Library of modern knowledge. To compress into what is hardly more than a booklet a sketch of all Christian Missions and at the same time to produce a readable volume is to essay a well-nigh impossible task, but Mrs. Creighton is to be congratulated on the very considerable measure of success which she has attained. There are singularly few mistakes in the text, though the notes on bibliography sadly require revision. In these we have detected nine mistakes on one page. Even the title of this Review is given incorrectly.

Life and labours of Bishop Hare, Apostle to the Sioux. By M. A. D. Howe. 417 pp. Published by Sturgis and Walton, New York. Price $2 50.

THE subject of this memoir, who died in 1909, might deservedly have laid claim to the title which his biographer accords to him. For over thirty years he lived as a pioneer missionary bishop amongst the Sioux Indians of South Dakota. When he began his work, the country and its inhabitants were almost wholly savage, but before he died, and largely as a result of his labours, the country had become prosperous and the Indians had become not only civilised, but to a large extent Christianised. Strength of purpose and his humility were the outstanding features of a singularly attractive character. To all who are interested in work amongst the American Indians the volume should prove of great interest.

Tiger Kloof. By W. C. Willoughby. 119 pp. Published by the London Missionary Society. 1*s*.

TIGER KLOOF, which is the site of the principal industrial Mission in South Africa under the auspices of the London Missionary Society, is situated about halfway between Cape Town and the Victoria Falls. This little volume gives an encouraging account of much good work which has been accomplished during the last eight years. Apart from its industrial side the institution provides training for teachers and preachers.

Borneo, the Land of River and Palm. By Eda Green. With a Preface by the Bishop of Labuan and Sarawak. 172 pp. Published by the Society for the Propagation of the Gospel. Price 2*s.* net.

THIS is a new and revised edition of a book describing the people and country of North Borneo and Sarawak, where the Anglican Mission is being carried on. The illustrations are particularly effective. It would be impossible to exaggerate the need and opportunities which exist for extending missionary work in the districts to which the book refers.

Livingstone the Pathfinder. By Basil Matthews. 208 pp. Published by Henry Frowde. 2*s.* net.

THIS book will supply a long-felt want, being a life of Livingstone which will appeal to schoolboys and at the same time give some adequate idea of the work accomplished by the great missionary traveller. It contains a large number of good illustrations, some of which are coloured, and should obtain a wide circulation. A copy of it should be placed in every school library.

The Island Empire of the East. By Rev. J. Cooper Robinson. Issued by the Study Union of the National Society of the Church of England in Canada. 225 pp.

A TEXT-BOOK intended for the use of students, containing a general sketch of Japanese geography and history and of the spread of modern Missions in Japan, with special reference to the missionary work which has recently been begun by the Canadian Church. To English readers it will be somewhat of a surprise to find that the illustrations include portraits of the author and of his wife.

Words to Worshippers. By Bishop Jocelyne, Coadjutor Bishop of Jamaica. 1*s.* net.

IN the Preface to these notes on the Prayer-book the author gives some interesting particulars in regard to the last religious census in Jamaica, and the changes which have been occurring during recent years.

The Story of Jerusalem. By Colonel Sir C. N. Wilson. 339 pp. Published by Dent. 4*s.* 6*d.* net.

A VOLUME giving an historical sketch of Jerusalem from the earliest times down to the present day. For visitors to Palestine it would form a valuable supplement to their guide book,

and despite its rather ineffective illustrations, it can be recommended to anyone who desires to obtain in a portable form a careful and generally interesting sketch of the history of Jerusalem.

From Sea to Sea. By the Rev. C. N. Tucker, formerly Secretary of the Canadian Church Missionary Society. 182 pp. paper covers.

THIS is a second edition of eight lectures delivered at a Canadian Missionary Summer School in 1911.

The Day of Opportunity. A Report of the Proceedings of the S.P.G. Summer School, held at York, 1912. 183 pp. Published by the S.P.G. 1*s.* 6*d.* net.

THIS volume, which those who were able to attend the Summer School will be glad to possess, contains a good report of the addresses and speeches delivered at the School. We would draw special attention to the address by Canon Tupper Carey on 'How to develop the spirit and practice of intercession.'

INDEX TO THE EAST AND THE WEST.

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